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An independent Christian weekly

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Photo: L.J. Lutgendorff

Flanking the moderator Mr. English are (l.) John Reimer and (r.) John Redekop.

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Harry Spaling, a doctoral student in geography, starts a new column on the environment p. 13

Manitoba independent schools get new funding deal

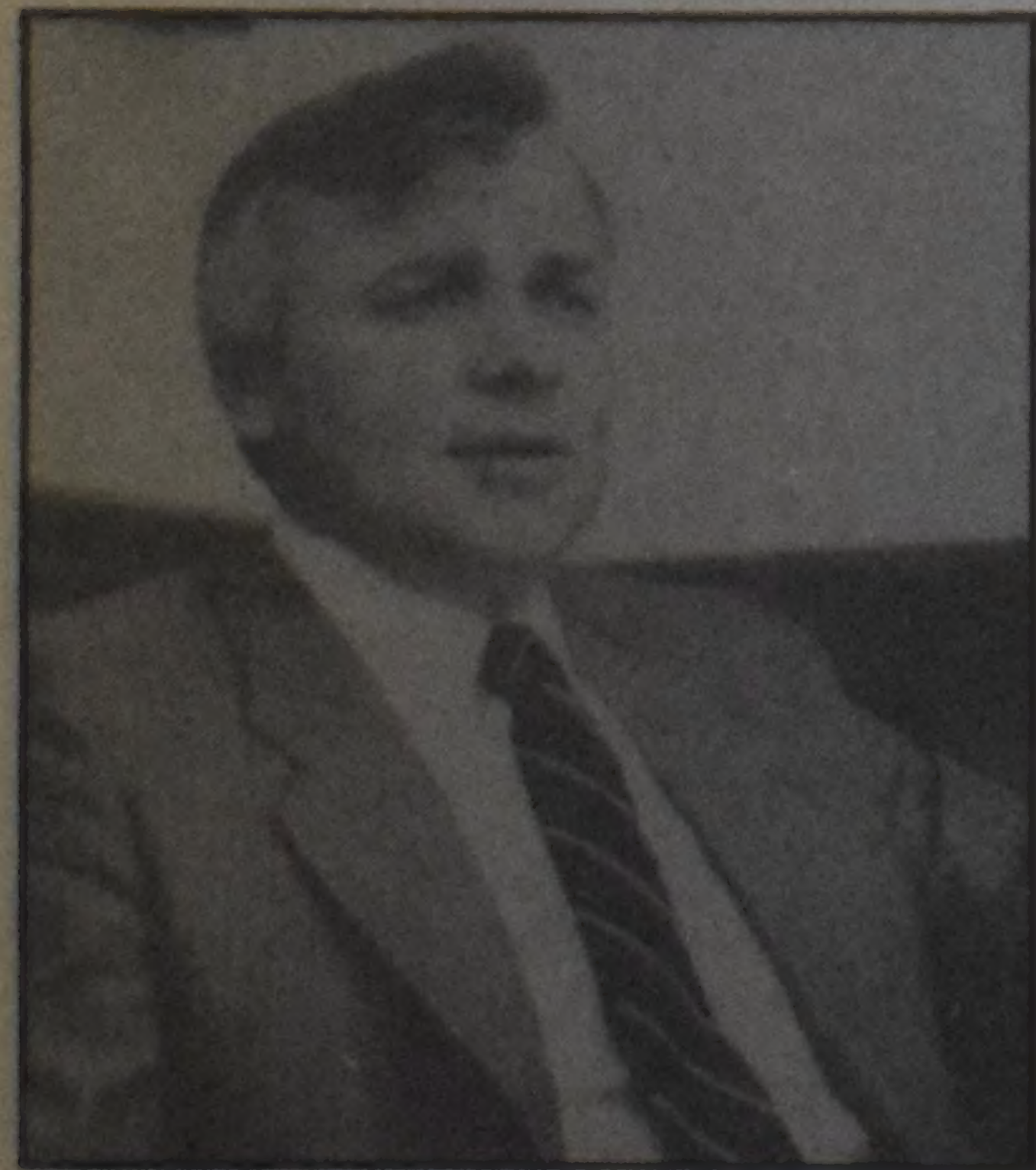


Photo: Courtesy John Doornbos

Manitoba's Education Minister Len Derkach announces major increase in support for independent schools.

Robert VanderVennen

with file from John Doornbos

WINNIPEG — Manitoba's independent schools this year will receive half the per-pupil grants given to public schools, and that will be raised to 80 per cent in the next eight years, Minister of Education Len Derkach has just announced. Manitoba has 8,600 students in its 95 independent schools, out of a total school enrolment of

200,000.

A key player in this funding arrangement has been the Roman Catholic school system, which has accepted the same funding arrangement. They have not been able to participate in public school funding since 1890 when the legislature abolished the denominational system of public education. However, the Manitoba Act of 1870 which established the province stated that no law "shall prejudicially affect any right or privilege with respect to denominational schools" This provision has given Catholic schools the right to petition the federal government to require the province to treat them the same way that public schools are treated.

Little controversy

Although the Catholic schools are convinced that they are entitled to 100 per cent funding, they have said all along that they would accept 80 per cent of public school funding if the same funding were available for independent schools. Accordingly, the Catholic schools have withdrawn their federal petition. From the start, the independent schools asked for 80 per cent funding rather than 100 per cent.

Fear biggest enemy in debate over Meech Lake

Lawrence J. Lutgendorff

KITCHENER, Ont. — The local public library was the scene of an intense debate on the proposed Meech Lake Constitutional Accord. What will it mean to declare Quebec a distinct society? Does the distinct society clause override individual rights? If each Province has a veto how will our Constitution evolve?

These were just some of the questions 200 people heard addressed by Dr. John Redekop and the Hon. John Reimer in the "Equal Time Series" of public forum debates sponsored by the Kitchener Public Library.

Redekop, a professor of political science at Sir Wilfred Laurier University, speaking against the accord, squared off against Reimer, the Progressive Conservative Member of Parliament for Kitchener, who defended the government position.

Several flaws

Redekop opened the April 5 debate by stating that passage of the Meech Lake Accord would be a major constitutional mistake. "It will cripple federal spending power, it gives a veto to all the provinces, and the process was behind closed doors even though Mulroney promised that the Constitution would not be discussed behind closed doors," said Redekop.

He went on to say that there are several major flaws in the document. The flaws are found not in the distinct society clause but rather in the "constitutional straitjacket" that it puts on federal/provincial relations. "There is no mechanism to settle disputes such as disagreement over appointments to the Supreme Court that we currently see between Alberta and Ottawa," Redekop said.

Redekop's other arguments against the accord are that Quebec already has special status in our existing constitutional documents, and to say that Quebec is not part of the Constitution is a misdirection of the facts. Quebec has always been legally part of the Constitution and its use of the "notwithstanding clause" makes

the province accountable to it.

Bad process

In addition to this criticism Redekop does not like the process by which the accord was negotiated. It was drawn up in secret behind closed doors and, if ratified, will entrench that kind of policy-making system within the Constitution. Redekop's view is that the establishment of yearly first ministers conferences creates a third level of government that by-passes the House of Commons, giving powers to 11 first ministers to set policy without the input of the federal or provincial legislatures, thus fundamentally corrupting our democratic system.

Redekop's most strident criticism was aimed directly at Prime Minister Mulroney and Premier Bourassa. "To say that a vote against Meech Lake is a vote against Quebec is, what Winston Churchill called 'a terminological inexactitude' — a lie. This charge has poisoned Canadian political attitudes with fear about the future of our country, and Mulroney and Bourassa are to blame."

The final point of his presentation was a criticism of the, "sign it now and we will fix it later solution," calling it, "a scurrilous deception and a sham. No one in their right mind would ever think of going to buy a car with a deal like that, so why do it with our Constitution!"

Quebec excluded

While Redekop's arguments against the accord were forcefully made, so were John Reimer's in favour of it. He gave a good historical account of Canadian tradition, which clearly has gone out of its way to make room for Quebec.

Reimer cited the Quebec Act of 1774 which gives Quebec its own civil law and the right to religious liberty; the 1791 Canada's Act which defined the geographic location of Quebec; and, the 1867 British North America Act which specified provincial powers and established an official languages policy. See **DEBATERS EQUALLY...** — p. 2.

Manitoba's minority PC government in 1989 raised the independent school grant to \$1,672, which was half of what public schools received from the province. That percentage goes up to 80 per cent in 1998 for schools which employ only certified teachers, maintain objectives not in conflict with those of the public schools, teach a sufficient number of courses and provide to the government certain financial information.

Two of Manitoba's independent schools are Christian schools which are members of Christian Schools International. They are located in Winnipeg and in Brandon.

Independent schools banded together in 1974 to form the Manitoba Federation of Independent Schools. Their advocacy of independent schools

has been a major factor in the move to this funding arrangement. Don Brock is president of the Federation and John Doornbos, principal of Calvin Christian School in Winnipeg, is its executive administrator.

Doornbos feels that negotiations with the government have been pleasant and productive. There has been very little negative reaction in Manitoba to this new legislation. A poll conducted by the federation in 1983 showed that 60 per cent of Manitobans supported some degree of government funding of independent schools.

Thinkbit

Don't be so busy learning the tricks that you never learn the trade.

Debaters equally matched

... continued from page 1.

Reimer continued by making the point that in the constitutional discussion of 1981 the Liberal government negotiated an amending formula and the "notwithstanding clause" "while Quebec was not present." Having made this point Reimer also stressed that, "while it is true that the Province of Quebec by legal implication falls under the jurisdiction of the Constitution Act, symbolically and emotionally Quebec is not part of the Canadian constitutional family."

The Honourable Member

for Kitchener then took a close look at the "distinct society clause." He stated that an essential part of the clause which most people overlook is the fact that Quebec must recognize the "fundamental characteristic of Canada," which is described in the working of the accord as both French and English.

Reimer's most powerful argument was in response to a question from the audience. He stated that after the defeat of the Parti Quebecois, "We asked Quebec to come with a list of its needs. If the Meech Lake Accord is not ratified then Quebec has the right to

feel rebuffed, and to that extent we are in a dangerous situation."

He went on to state, "We are all emotional because it is our country we are dealing with. Sure, there are those who have fears, but we must also see the opportunity to get Quebec into the Constitution, psychologically and emotionally."

Historical mixing

During the question period both Redekop and Reimer agreed that the biggest problem in the constitutional debate does not start with the Meech Lake Accord but rather with the Constitution Act of 1982 which attempts to combine the British parliamentary system with an American-style Bill of Rights.

Both panelists agreed that, "this combination of systems has caused our current constitutional mess." One member of the audience made the point that, "fear is not a good councillor," and that if we are making decisions about our nation's future based on threats of separation we had better take a careful look at the facts on both sides of the debate.

Both debaters presented persuasive and forceful

arguments and each agreed that "not all the good arguments are on one side," in this debate. However, the consensus in the audience went to John Redekop's point of view when he stated, "When Mulroney and Bourassa say that if Meech Lake does not pass we may have to look at separation, we do not have strong leadership like that given by Abraham Lincoln; rather, one is reminded of a naive and gullible Neville Chamberlain."

Lawrence J. Lutgendorff is a student finishing the last semester of his master's degree in political studies at the University of Guelph, Guelph, Ont.

See pages
16 to 19
for classified
section.

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Weekly Crossword by Stephen Floreck

ACROSS

1 Ampoule

5 Take in a crop

9 Petal perfume

14 Royal tutor

15 Exile Isle

16 Configuration

17 Skidded

18 King of yore

19 Intrinsically

20 Silthery

21 All ears

23 Moves with stealth

25 Feat of legerdemain

26 Gunpowder ingredient: Br.

28 Resembling a pen

32 Crowds

35 Out of work

37 Ames' state

38 Expressed

40 Ballroom dance

42 Accompanying

43 Meat

45 "Make —" (nurse's command?)

46 Jacket part

48 Iraqi port

50 Concise

52 Not alert

56 Visionary

60 Modena money

61 Gaza dances

62 Housekeeper

63 Matinee VIP

64 "What's in —?"

65 Anent

66 Loch —

67 Spineless guys

68 Carbine

69 Actor Joel

DOWN

1 Amphorae

2 Creek

3 Haggish

4 Animated canines

5 Fight back

6 Panache

7 Lay adjacent

8 Less ruddy

9 Air

10 Fowl concern

11 Pastry item

12 East end of a church

13 Oboe for one

22 Ascended

24 Enumerate

27 Harass

29 Novelist Pierre

30 Overwhelms

31 Engrossed

32 Fells

33 Author Ludwig

34 Liturgy

36 "Whatever — wants..."

39 Without exception

41 Corn units

44 Temporarily inactive

47 Stanzas

49 Dishearten

51 Rigs

53 Sea duck

54 Irregularly indented

55 —-walsy

56 Part of GBS

57 Tennille

58 "My Name Is —"

59 Ireland

Last Week's Puzzle

CROFT

LAURA

OCTET

DESSERT

CRIB

AMMO

VIE

ALAMO

SEDAN

TREND

DOLE

SATANIC

WHITEFISH

AONE

BYES

SORE

OREL

FREETHEW

SCRIMPS

ETAL

CARS

FLIPS

FERAL

LAP

IRANI

DISC

TIC

RENO

DECK

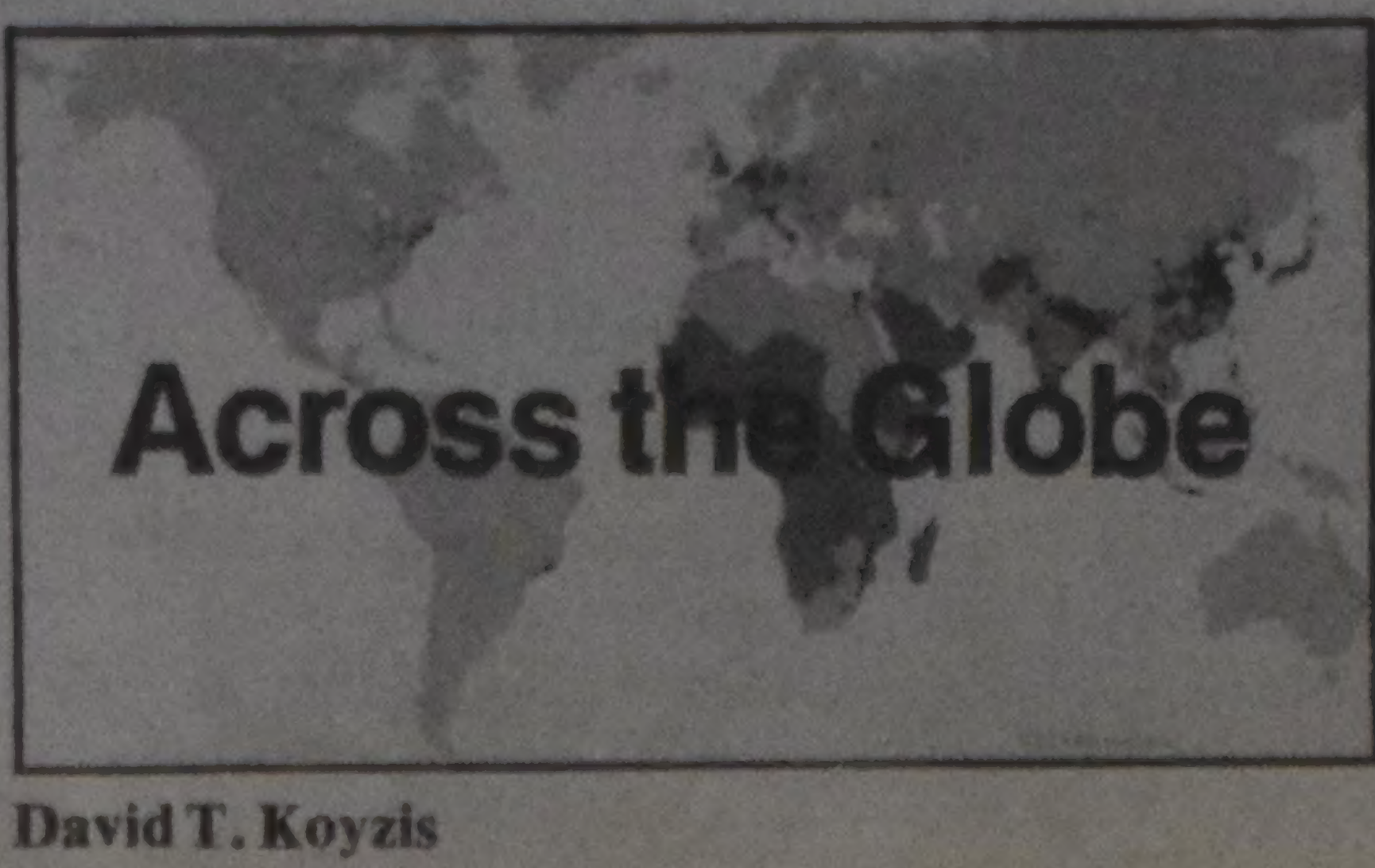
CLUE

HERCULE

BOMIN

ADDED

NEONS



David T. Koyzis

F.W. de Klerk: South Africa's answer to Gorbachev?

Is F.W. de Klerk South Africa's answer to Gorbachev? It is tempting to make comparisons between the latter's moves towards democracy in the Soviet Union and the current efforts of the Pretoria government to put an end to apartheid. It may be that we are witnessing the extraordinary spectacle of two destructive ideologies coming to an end at the same historical moment. Like communism, apartheid has reached a dead-end and has largely lost its power to hold the hearts of white South Africans in its grip. For this we can thank God.

But to say that apartheid is in its death throes is not to say that the attempt to recover from its effects will be easy. Quite the contrary. Someone recuperating from a lingering illness does not rid herself of the effects of the disease overnight. After 40 years of vain attempts by the National Party to put into effect its grand utopian scheme of separate development, it has become apparent to de Klerk and to increasing numbers of his fellow Afrikaners that such efforts are doomed to failure. Now with the spirit of goodwill that has accompanied the release of Nelson Mandela, de Klerk has moved to open negotiations with the African National Congress, of which Mandela is the revered leader. Will such efforts meet with success?

Tragically complex

The South African situation is tragically complex, which makes conciliation exceedingly difficult. After all, the struggle in that country does not run along simple black/white lines. If the ANC had the unquestioned loyalty of non-white South Africans, and if the National Party had the similar allegiance of all whites (Anglos and Afrikaners alike), then a peaceful settlement, while still fraught with difficulties, could be more readily negotiated.

Unfortunately, neither blacks nor whites present a united front. De Klerk must face the opposition of the Conservative Party and of the more radical Afrikaner Resistance Movement, both of which stand behind the old vision of

apartheid. Furthermore, the ANC's supporters in the Natal province are currently engaged in a grisly war with the supporters of Chief Gatsha Buthelezi's Zulu-based Inkatha movement. All of these groups have conflicting visions of what South Africa ought to look like.

Both Afrikaner nationalists and Inkatha members see their country as a multi-national state, where conflicting tribal and ethnic loyalties rule out the possibility of a unitary democratic constitution along British or French lines.

Conflicting visions

By contrast, the ANC and its associated movements favour a Western-style unitary, non-racial South Africa in which the majority-rule principle would operate. Of course, these visions are largely incompatible. The first allows for special protection of minority rights, including veto power over majority decisions. The second vision sees such a pluralistic approach as little more than a continuation of the old apartheid under a new name.

It is not difficult to see some merit in both visions. In an ethnically or religiously plural country characterized by deep communal cleavages, it makes sense to ensure that majorities do not run roughshod over the rights of minorities. Score one for de Klerk and Buthelezi.

But at the same time, if one of the minority groups has been the historic oppressor of the majority, and if that group further clings to its position of economic dominance, then a supposedly pluralistic political system may indeed be a cover for continued economic oppression. Score one for the ANC.

If de Klerk is indeed South Africa's Gorbachev, then the former's attempt at dismantling a dying ideology will be as tough a task as that faced by the Soviet leader in his country.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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The 1982 Constitution allowed provincial legislative bodies to rescind the constitutional resolutions of previous governments. Premier Clyde Wells, who knows constitutional law like Midas knows mufflers, made use of that clause to have Newfoundland reject the Meech Lake Accord. Quebecers did not appreciate this move very much. The Quebec provincial cabinet minister with the intergovernmental portfolio, Gil Remillard, suggested that Canada could easily survive without Newfoundland, and Environment Minister Lucien Bouchard said that Canadians could be forced to choose between Quebec or Newfoundland. It's a mess. Nobody wants to see the country split up and yet nobody seems to be able to take a conciliatory approach to this crisis.

Alberta Tories defeated four resolutions to reject Meech at their annual convention, albeit at the unusual hour of 8:30 a.m. when many delegates were still trying to clearly distinguish the floor from the ceiling. Premier Getty received overwhelming support, and any moves to start a leadership review were easily defeated. Monsieur had hinted that Senate reform, which Alberta wants, was dependent on the acceptance of the constitutional accord. Manitoba's Premier Gary Filmon thinks that the accord is an obstacle to Senate reform. And so it goes: a nay for every yea, and you can take your pick.

Two Alberta Conservative MPs, David Kilgour and Alex Kindy, who have long been less than enamoured with governmental policies, threatened to vote against the GST. The terrible wrath of Monsieur, as well as that of the whole Alberta P.C. caucus, descended on the rebels. David Kilgour describes Ottawa as the only capital city which has not been warmed by *glasnost*.

And if you've wondered what became of former Tory cabinet minister George Hees, have no fear. Mr. Hees has been functioning as a sort of roving ambassador for Monsieur. In addition to his \$90,000 pension, Hees receives an annual remuneration of more than \$100,000. Now if Monsieur could find it in his heart to provide our beloved Flora MacDonald with such a job, all our worries about

former cabinet ministers at the food bank could be laid to rest.

Ever on guard for our health and welfare, the federal Health Ministry banned most insect repellents that are currently sold. We'll have to go back to the old army remedy: rubbing yourself with coal oil. Stinky, but effective.

The Liberal leadership campaign is looking more and more like a race with an assigned outcome: Chretien, Copps, Martin. There is as much excitement in that political fracas as in dead pop.

Statistics Canada reported a drop in the unemployment rate. It wasn't due to the fact that more people found work, but rather to more people withdrawing from the search for employment.

Ottawa, ever wanting to cut down on expenses, diminished the subsidy which allowed Canada Post to ship food at reduced prices to remote communities in the North West Territories. As a result citizens in that part of our country now pay \$5.00 for a dozen eggs, \$11.17 for a two-kilogram bag of flour, and 99 cents for an apple of advanced age. One would think that expense cutting could be done a little closer to our capital city.

And in case you're looking for a bargain: Donald Trump's yacht is for sale at the reduced price of \$115-million. The boat can be seen in the Hong Kong harbour. Mr. Trump needs the cash to finance his gambling casino.

It is getting busy up there in space. China launched a satellite, so did Israel; and the U.S. is about to send another huge vehicle into the upper regions with a telescope that's supposed to give us our clearest look yet at our cosmic neighbourhood.

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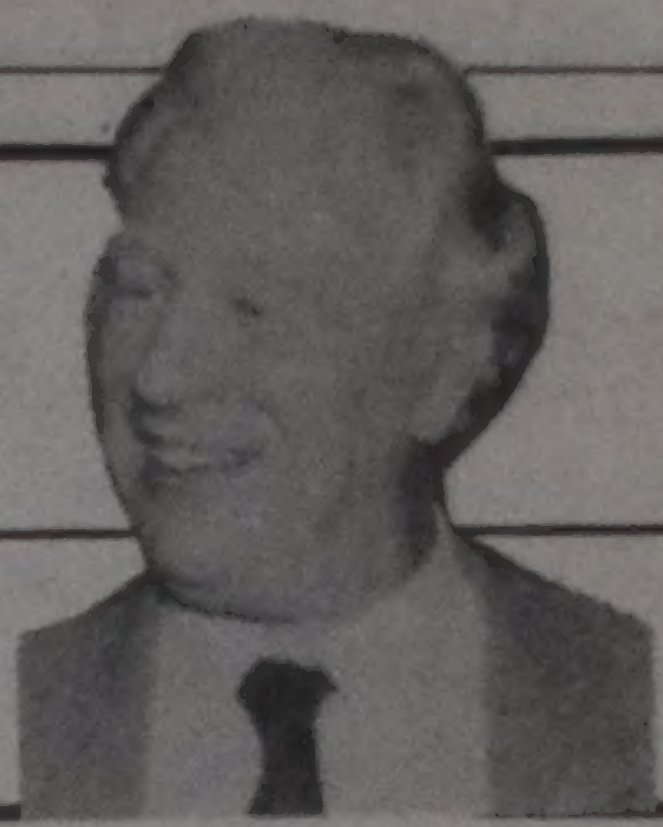
Democracy is getting epidemic. Elections are being held all over the map. People are falling out of love with socialism. The right-of-centre Democratic Forum won in Hungary's election. Far away places like Mongolia and Nepal are shaking the one-party system. People in Israel are fed up with the continual political crises that plague that country. A huge demonstration in Tel Aviv demanded electoral reforms. Elections in Greece again failed to provide any party with a majority in that country's 300-seat parliament. The Greek socialist party lagged far behind in the votes.

In an effort to cut down on wages and get around safety requirements, shipping companies often register their ships in countries that are rather permissive in those areas. The potentially disastrous results of such union-busting became reality when a North Sea ferry, *Scandinavian Star*, caught fire. There were at least 150 persons killed in that catastrophe.

The U.S. Senate passed legislation that would cut acid rain-causing emissions by 50 per cent by the year 2000. It is too late for that wonderful tree that grew in the middle of our sundeck at the cottage. It has already lost most of its bark and we will have to cut it down.

The Soviet parliament constricted procedures for secession from Mother Russia. It made the rules so difficult that secession would be as hard as buying ice cream at Canadian Tire stores. There are many Soviet republics wanting to divorce themselves from Moscow's rule. Lithuania has already declared independence, the other two Baltic republics are eager to go the same route, and people in Georgia and Ukraine are waving the flag of fervent

Pressreview



Carl D. Tuyl

I have been asking people why we call Easter "Easter." In response I have received no answers, but some funny looks. It is a fact that most languages, in their naming of the festival, relate to the Jewish passover: the Dutch "Pasen," and the French "Paques," to mention two. The faithful Oxford came to my assistance. We relate in our naming of Easter to a pagan goddess whose festival was celebrated at the vernal equinox. Her name was Eastre and she was the goddess of the dawn.

We have not yet shaken off our pagan past altogether as is

evidenced richly in the events chronicled in the daily papers. I don't count the cases of rape, incest and other sexual abuse that are daily reported in the papers, but my impression is that such reports are unnervingly frequent. But don't give up yet. A Toronto girl needs a marrow donor to save her life and more than 3,500 people flocked to three clinics for blood screening as potential donors.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Editorial

A visit to South Africa in the Spirit of Christ

Calvinist Contact

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Exactly on the date of this issue, I hope to be travelling to South Africa for a three-week visit and exploration of that country. I will be part of a group of four men who have been invited by the South African government to come to their country and see for ourselves what is happening there. The other three men are real estate agent Wybe Bylsma of Cobourg, school principal Ren Siebenga of Bowmanville and educational consultant Reinder Klein of Woodbridge, all of Ontario and all members of the Reformed community.

The trip was the idea of Wybe Bylsma, who every year organizes a special-emphasis week for Durham Christian High School in Bowmanville. Next year the focus of the emphasis week will be on Africa, so what better way to prepare for this than to visit an important and strategic African country? And what an exciting time to go to South Africa after the release of Nelson Mandela and during the preliminary talks between representatives of the South African government and the African National Congress!

Exposure to propaganda

Readers may remember that in 1987 Mr. Bylsma arranged a trip to Libya for a similar purpose. I took part in that venture, too, ostensibly to help Colonel Ghadafi celebrate peace and commemorate the first anniversary of the bombing of Tripoli by the Americans. It turned out a bit different, what with all the revolutionary rhetoric spoken outside the bombed quarters of the colonel and the somewhat hasty departure of the Canadian delegation after one of their members was found dead in the compound, an apparent act of suicide.

At that time some of our readers on the right of the political spectrum thought that we might have been brainwashed by the propaganda machine of Colonel Ghadafi. This time, some on the left will, no doubt, have similar suspicions. My comeback usually is, "Accepting an invitation beats staying at home and being at the mercy of a slanted Canadian and world press." I'm not overly concerned. Our little group has nurtured a fairly strong Christian perspective to guide us into keeping our minds informed and reformed, sensitive and honest.

Nevertheless, we do remind ourselves from time to time not to be sucked into a lack of objectivity by the hospitality of the host government. (The flesh has a way of being weak.) As a group we have asked to see a wide spectrum of people, black schools and white schools, black townships and white residential areas. We have told the South African officials that we do not intend to toe the party line. We have consulted the External Affairs ministry of the Canadian government in Ottawa and hope to make contact with the Canadian embassy in Pretoria. We have done a fair bit of reading on South Africa throughout the years and feel confident that we are able to make an independent assessment of what is taking place there.

About those glasses we wear

I suspect, and I wrote this to one of our readers in Smithers, B.C., that we will come back from South Africa with impressions and opinions that might be different from those held by others who have visited. "It never ceases to amaze me," I wrote this reader, "that we human beings always manage to see what we want to see We all wear our own set of glasses. The only difference is

that some of us admit it and some of us don't."

This does not mean that we could not change our views on anything. I hope that with all our limitations and pairs of glasses, we can still hear other people and weigh considerations of which we were not aware. In addition, I trust our little group will have the humility to realize that three weeks in South Africa won't make us experts.

Spiritual preparation

The week before Good Friday I had an excellent spiritual preparation for the trip. I was watching Franco Zeffirelli's film *Jesus of Nazareth* on television. I remember seeing parts of it in previous years but at that time I was a little uncomfortable seeing Jesus acted out by Robert Powell, who is a very good actor but not the Son of God. This time, though, I found the teaching scenes very gripping (I'm still uncomfortable watching Powell act out the crucifixion scene). To hear the statements of Jesus piled up one after another was a moving and convicting experience. I truly felt the radical thrust of Christ's message.

I sensed how the central part of his message was doing the will of God in a non-judgmental but unrelenting way. Hearing him say, "Seek first the Kingdom of God and those things that are right" felt like being near a purifying fire which would consume much of what I consider important or tolerate as acceptable.

I imagined myself in the presence of Jesus, (not hard to do when Robert Powell stares straight at you with his mysterious eyes), and I felt rather uncomfortable. What if Jesus were to say to me in his non-threatening but compelling tone, "Sell all you have and give to the poor?" What if he weighed my discipleship and found it to be what it is — superficial? Being close to Jesus can be a disconcerting experience. He is not easily impressed. Much as I like the idea of being close to Jesus in prayer, I don't know whether I would like to be close to him historically. (I really wonder whether there should be a difference.)

Travelling with the Spirit

After viewing a part of that film, I thought about going to South Africa and meeting with the South African ambassador the evening before in Toronto. Strangely enough, I felt more sure of my spiritual position than before. I felt deeply rooted in the Kingdom of God. I believed that if I went in the Spirit of Christ, who was at home with prostitutes and rich people, but beholden to none, I could avoid being sucked in by the subtle but real power of a free lunch.

I hope that the four of us can make this a spiritually directed encounter with South Africa. That's not any more challenging than having a spiritually directed encounter with Canada, of course. Once you start seeking first the Kingdom of God and doing what he thinks is right, you're into a cultural encounter that turns expectations upside down nine times out of 10.

Anyway, I hope to keep you up to date by means of a lap-top computer and a fax machine that delivers in minutes. The Spirit and the Word are quite willing to bridge the gap of space that quickly in the '90s, provided we remain in Christ and Christ in us. I hope we can escape the fate of the modern tourist as described in the following quip: "Jet travel delivers one's body to another continent in a few hours, but the spirit doesn't arrive until two weeks later!"

BW

Letters

Does love mean approval?

I wish to respond as a spin-off to Jane Ouwehand's excellent article about "Attitudes and Action" (C.C. March 23).

Our communities rejoice and hurt together. We are accountable to God and in a similar way to each other as family and friends. But when a member sins (hurts) what should be our response?

"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get" (Matt. 7:1,2).

I've wondered why Jesus doesn't encourage us to point fingers and shun those who aren't perfect. In his wisdom, Jesus perceived that *no one* would be left to stand before him if we were valued on the basis of our sinlessness. Thus came the alternate attitude of helpfulness instead of gossip and tearing down.

How we respond to a difficult situation makes a difference in the outcome. I like the way Jerry Cook addresses the importance of our response in his book *Love, Acceptance*

and Forgiveness, with three steps:

The minimal guarantee we must make to people is that they will be loved always, under every circumstance, with no exception. The second guarantee is that they will be totally accepted, without reservation. The third thing we must guarantee people is that no matter how miserably they fail or how blatantly they sin, unreserved forgiveness is theirs for the asking with no bitter taste left in anybody's mouth.

Someone who is hurting will feel acceptance or rejection by the first look on our faces. We must strive to have our heart's attitude right so our immediate reaction will be Christlike. I believe this attitude will encourage more sharing. We'll not be afraid and will know that whatever we share will be responded to in love.

Jesus wants us to imitate him in our relationships with others. Is our goal in life to emulate a God with open arms or a God who has turned his back? I prefer God's embrace.

**Jennifer Jonkheer,
Owen Sound, Ont.**



Like the lilies



The gift that wasn't

Marian den Boer

"Which of you if his son asks for bread, will give him a stone" (Matthew 7:9)

The phone rang. It was Mary-Anne. "Marian, I'm embarrassed to tell you this, but I bought you a present."

"For me, you did?"

"For your family."

"What's the occasion?"

"Oh, just because you're nice and Marty and Alison had a birthday."

"So why are you embarrassed?"

"Well, because the present is so nice."

"That's embarrassing?"

"Yes, because I'm keeping it."

"I bought it for you on Friday, fell in love with it over the weekend, and I can't bear to part with it."

"Thanks, I guess." Mary-Anne and I, good friends since high school over 20 years ago, don't often buy each other presents, so I was grateful for the thought.

"What in the world is it?"

"It's a bird."

"You bought us a bird. Oh Mary-Anne, thank you." Now I really was grateful. How many friends do you have who would buy you a bird and keep it for you?

You see, our four children are bothering my husband Marty and I for a pet and we promised to look into it again this year. The truth is I don't like pets. I don't mind admiring someone else's pets, but I don't like taking care of them. If a pet came to me toilet-trained (that's flush toilet), I might reconsider.

It isn't that we haven't tried to meet our children's desire for animal friends. We took them to the zoo once and we've lived next to people with rabbits and dogs. We've even owned goldfish, but they died. Our gerbils died too. So did the puppy we had for three days: the one that slept under the car.

"I knew you were looking for a pet and as soon as I saw her I thought of you," continued Mary-Anne. "She's got a big cage and she talks."

"She talks?"

"She's a parrot."

"A parrot? You bought us a parrot? Expensive, I bet."

"Yeah, but that's okay. You're worth it."

That evening I told Marty and the kids, "Aunt Mary-Anne bought us a pet."

"She did? What is it?" the kids chorused.

"It's a bird, a parrot; but we're not getting it because she fell in love with it."

"Aww." The disappointment was showing.

"But," I added, "we can go look at it and maybe think about getting one like it." Notice how I didn't commit myself.

Several evenings later we were introduced to Zack. (She was named before they figured out her sex.) She is a pretty green bird with a yellow patch on her head, orange eyes and several red and blue tail feathers.

"Hello," she said. "Tickle, tickle, Want a peanut? Thank you. Bye." She whistled, she barked and she meowed. The kids loved her.

"There's probably not another bird like her," Mary-Anne said. "Nobody is allowed to say bad words in front of her: she learns words so fast."

I actually liked the bird. I liked her all the more because Mary-Anne wasn't about to part with her, although she did promise we could baby-sit Zack sometime, maybe even for a few weeks when she moults, because that would make Mary-Anne's family sneeze.

Our children came home raving about Zack. Eleven-year-old Angela has taken to reading the want ads every evening. So far she's only come across one parrot, but by the time we phoned it was gone.

Maybe I could talk the kids into settling for a birdfeeder in the backyard.

I'm still asking myself: Am I being selfish? And is a pet a good gift? Possibly the children "will wear me out with their complaining" (Luke 18:5).

Marian den Boer is a homemaker, wife, mother and free-lance writer who lives in Hamilton, Ont.

A bad inheritance

We are fighting the battle of the Plains of Abraham all over again and it's costing us \$2-million a day.

The concept of the English and French as founding nations is outdated as a base for political decisions.

What happens to the Native Indians and their culture and language? Polish Germans, Finlanders, all of them helped to build Canada. Thousands of Chinese built our railroad.

Two-thirds of Toronto is built by Italian Canadians working and learning English.

Two official languages is a sentimental and costly problem. If all our nationalities start to whine about their native tongue and culture, what will that do to our taxes?

Yes indeed anyone should be free to express their own culture and language, but at their own cost. Bill 101 in Quebec suppresses the English language and Bill 8 in Ontario promotes the French language, and we pay for it.

So how tolerant is one supposed to be?

It seems to me that many older veterans who fought in the war now receive insult and injury, for Bill 8 makes them second class citizens.

In our own district French and English people get along fine, and it is

beneficial for a person to speak two or more languages. It is only when politicians stick their noses in it that friction may start (or is that the purpose?). More service will cost more taxes.

Quebec should keep its ghetto mentality and separate. English is *the* world language. The two founding nations story is outdated.

Two official languages is like having a bad cold. It won't kill you but it certainly is inconvenient.

Referring to the 1990 Farmers' Almanac, the French-English rivalry has continued for 250 years. The breakdown for Canada is 67 per cent English, 18 per cent French, 13.4 per cent bilingual, 1.5 per cent others. Ontario is 4.6 per cent French.

Bill 8 was passed without consulting the people.

My next study will be the impact it has on our townships and its crippling price tag.

Now considering the purpose of a segregated French-only school, I cannot think of any other reason than this may be a supply of cheap labour in the future.

**Gerrit Van Laar,
Cobalt, Ont.**

Christian union no longer salty

I am not impressed with your article "Christian labour's witness expanding in Alberta" (C.C. front page, March 30). The CLAC adopted a contract with Overwaitea Foods that allows for a seven-day working week. To be on equal footing with the international labour unions the Lord's Day has to go.

The CLAC has surrendered its commitment to be a salting salt on this

earth for a seven-day-a-week contract and has bent the knee to the modern consumer god. God is no longer the giver of our daily food.

The CLAC has set aside God's commandments and in so doing is no longer a Christian labour organization.

**Ed Numan,
Smithers, B.C.**

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

C.C. does the 'columnist shuffle'

Marian Van Til

Readers will encounter, in this and upcoming issues, various new columns and columnists. You will also notice that a few of your old favourites, perhaps, have disappeared. That's because from now on we will be

conducting an annual review of columnists which may result in some being discontinued and others added.

Such a shuffle is done in the interest of keeping the paper lively and leading, and in trying to make it ever more stimulating and challenging. Perhaps we don't have to say this, but you should know that there are no bad feelings between us and the writers discontinued; a new batch may come under the stiletto knife next year. (We know that our choices won't please all of you all the time.)

First, then, we will say good bye this year to three columnists: Dave Feddes, Herman de Jong and Syrt Wolters. We want to publicly thank them for their good and faithful service to us and to you. Messrs. de Jong and Wolters deserve a special commendation for sticking it out with us year after year!

New horizons

We want to greet the new

columnists to whose work you will be introduced in the next weeks: in this issue Harry Spaling and David Koyzis make their debut.

Harry is pursuing a doctor's degree in geography at the University of Guelph (Ont.). He will stir us to increasing concern about our environment. In the fairly near future, a second environmental column will be added, one which will let you take that concern and put it to practical use.

David teaches political science at Redeemer College, Ancaster, Ont., and will help us make sense of world political events. You have already seen some of his astute and readable analyses in the form of articles in past issues.

In upcoming issues you will meet Marian Den Boer, a homemaker, wife and mother from Hamilton, Ont., who will let us peer into a window on her personal world, a world which we think many of you will recognize as your own — and

one whose humorous aspects Marian readily exposes.

Kathy Vander Grift will join us in June and will help us wade through our own country's political/social morass. Kathy is an aide to the mayor of Edmonton and as such is in a unique position to see from the inside how government operates.

Several of our current columns will be moved to different pages and/or given new, more focused titles. If you aren't in the habit of reading them, why not give them a try. And be sure to let yourself encounter our new columns. We think you'll like them; or at least ... we think they'll be good for you!

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EHT

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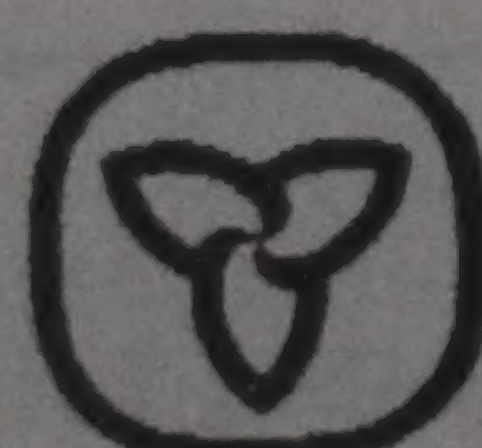
In January 1990, the Employer Health Tax (EHT) replaced OHIP premium payments as a method of contributing towards the cost of health care in Ontario.

Liability for the tax began in January. All employers with permanent establishments in Ontario are required to pay the EHT on a monthly or quarterly basis, depending on gross salaries and wages paid to employees.

Employers who are on a quarterly remittance schedule are required to make their first payment no later than April 15, 1990.

Any employers who have not yet received information or remittance statement materials from the Ministry should call any of the following numbers to avoid incurring penalties and interest for tax payments due:

- Metro Toronto 965-8470
- All other areas 1-800-263-7965
- Telephone device for the deaf (TDD) 1-800-263-7776



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Confused consumers can consult 'tip sheet'

TORONTO (MCCR) — Confused consumers and baffled businesses can now consult a tip sheet on where to get help with marketplace issues.

The guide to "Who Does What in Consumer Matters," has been produced for National Consumer Week, April 23 to 29. This inaugural country-wide event is sponsored by the Consumers' Association of Canada (CAC), Consumer and Corporate Affairs Canada (CCAC) and the various provincial consumer and commercial relations ministries. It will feature a variety of activities and is designed to heighten awareness of how the marketplace works.

For example, provincial consumer ministries are responsible for the registration

and regulation of certain specific industries, including travel agencies, car dealers and participants in the real-estate business.

The guide lists many areas of federal involvement such as hazardous products control, packaging and labelling requirements, misleading advertising, contests regulation, bankruptcy legislation and patents registration.

The new who-does-what tip sheet lists numerous other government activities and is available from both provincial ministries and CCAC.

The federal government's consumer department can be reached at CCAC, Ontario Regional Office, Suite 601, 4900 Yonge St., Toronto, ON M2N 6B8, (416) 224-4031.

Assistance with a number of consumer issues is also available from the Consumers' Association of Canada (Ontario branch) — 234 Eglinton Ave. East, Suite 403, Toronto, ON M4P 1K5, (416) 481-6864.

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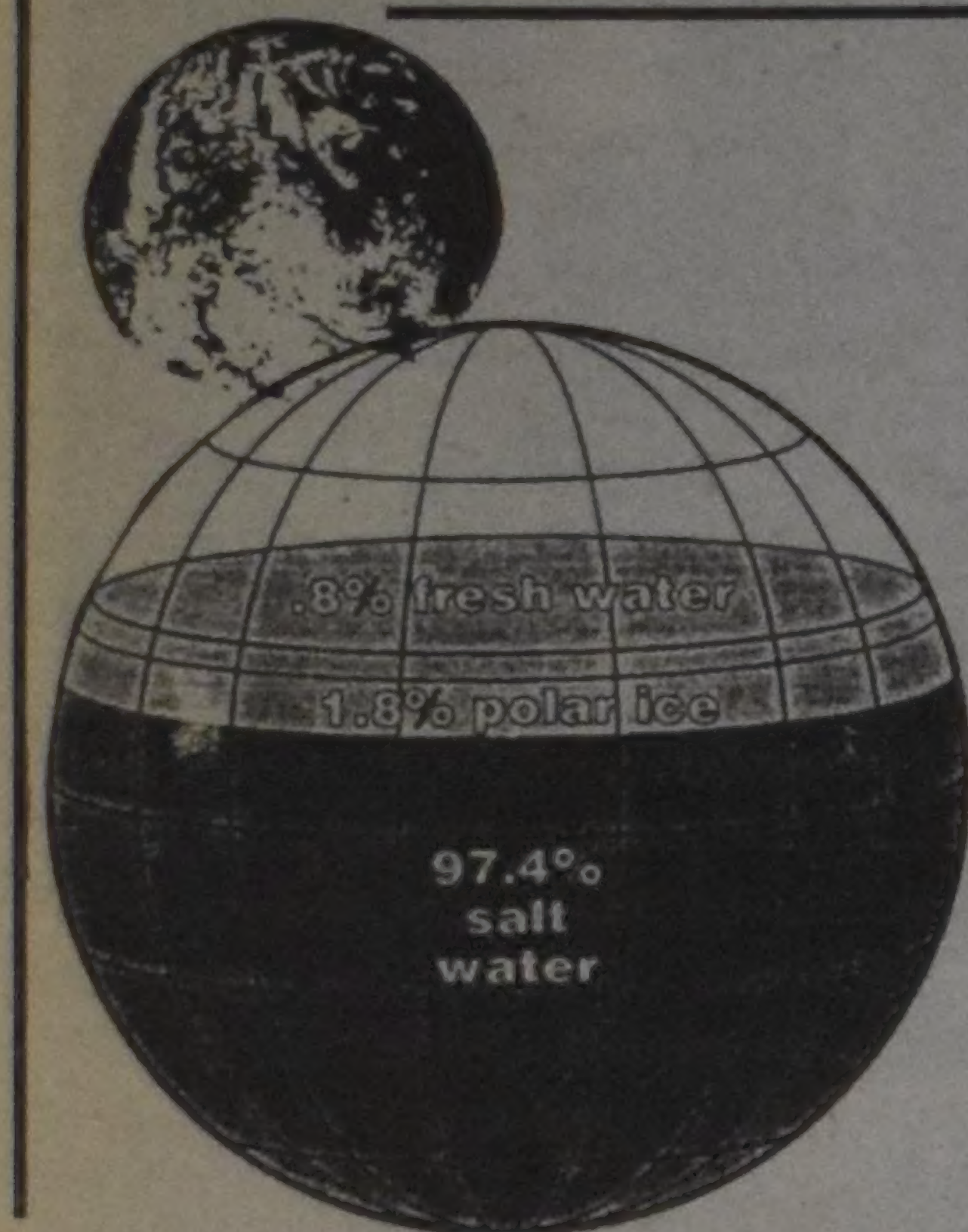
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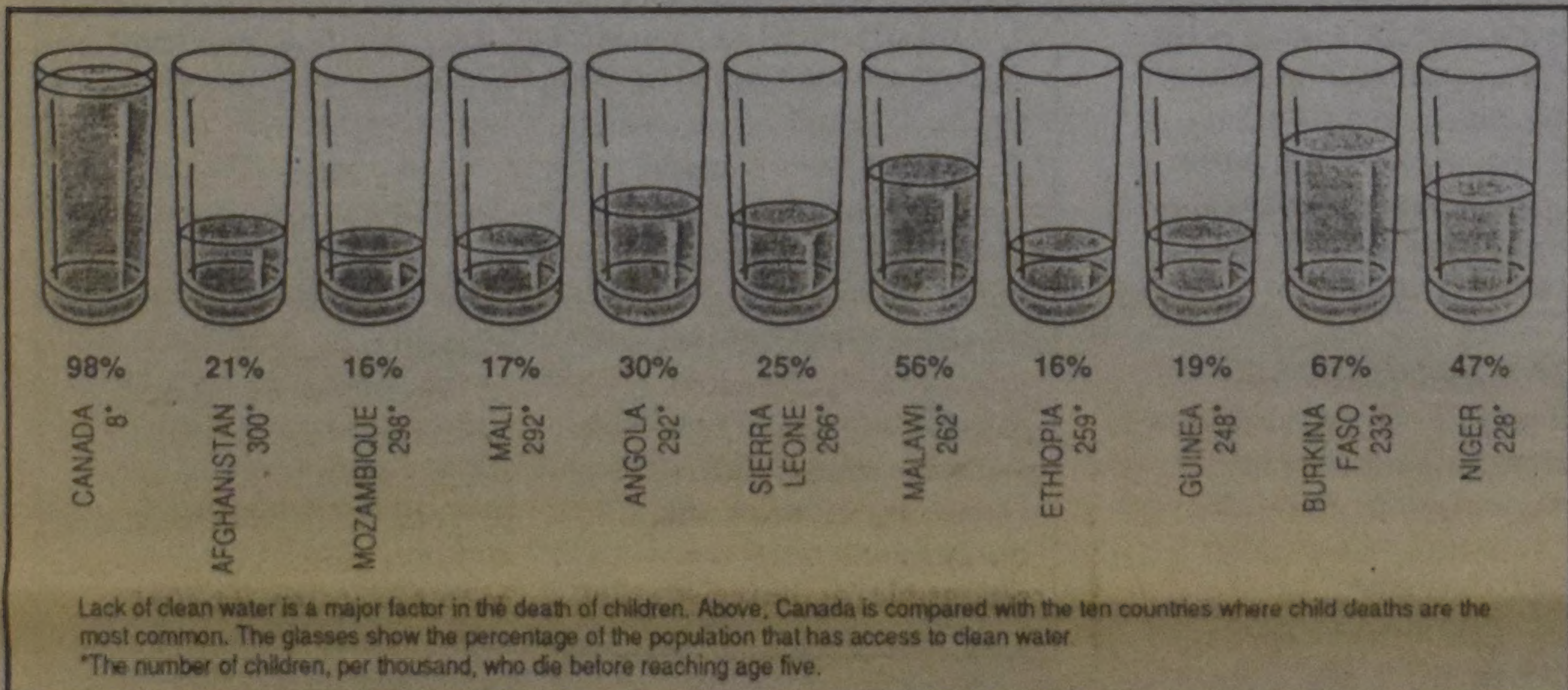
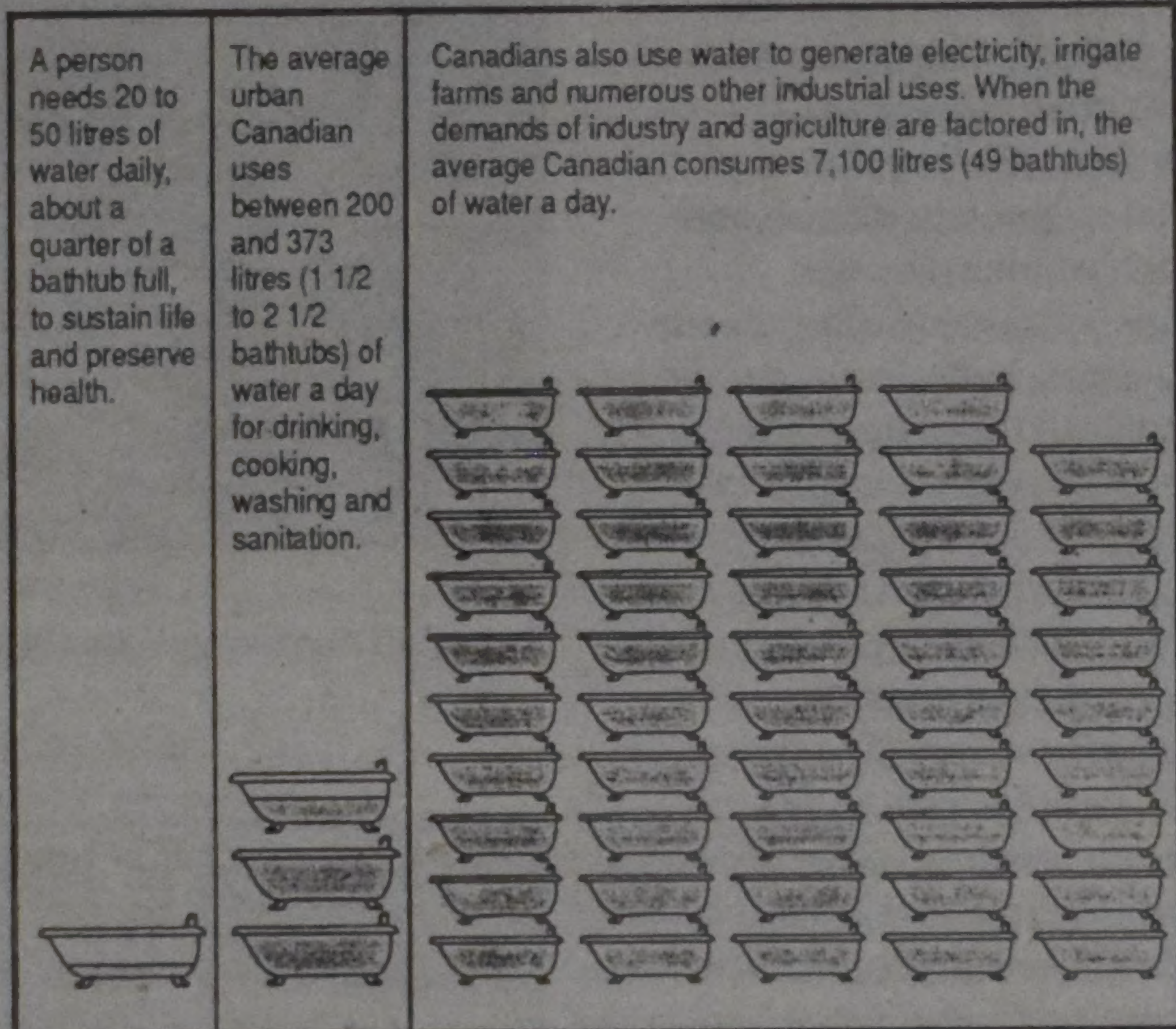
Arts/Interests

More than our share

The graphics below are "graphic" illustrations of the amount of water Canadians consume compared to actual human needs and compared to other countries. Sobering statistics.



Water covers more than 70% of the earth's surface. 97.4% is salt water, 1.8% is frozen in the polar regions. Fresh water makes up only .8% of the world's supply - it is unclear how much of this is contaminated.



Graph: World Vision Research Department

Romero's murder remembered

SAN SALVADOR, El Salvador (EP) — Archbishop Oscar Romero, the subject of a recent film which commemorated his life among El Salvador's poor, was remembered by the Salvadoran people in March on the 10th anniversary of his murder.

The local Roman Catholic Church has announced plans to nominate Romero for beautification, the first step

toward sainthood. Yet, "Monsignor Romero is already a saint for the people of Latin America," said the Rev. Rogelio Pedraz, director of the publishing house of the Jesuit-run Central American University. Pedraz was a close friend and colleague of Romero, who is remembered for choosing to live humbly and to speak out against governmental exploitation of

the poor, as well as oppression and repression.

The 10th anniversary remembrance of Romero's death came just four months after six Jesuit priests at CAU were murdered by government troops. The priest's housekeeper and her 15-year-old daughter were also murdered.

Lithuanian theatre troupe to visit Canada

TORONTO (Canadian Scene) — The Little Theatre of Vilnius from Lithuania will make its North American debut in Toronto with its award-winning production "There Will Be No Death."

The play will appear during the Du Maurier World Stage, a two-week festival at Toronto's Harbourfront. Five performances of "There Will Be No Death" will be given from June 7 to 10 at the Du Maurier Theatre Centre.

Staged by the renowned young Lithuanian director Rimas Tuminas, who visited Canada on a cultural exchange last fall, the play is set in a small Lithuanian community

following the Second World War, at the beginning of which Hitler had made a pact with Stalin to allow the USSR to annex several Baltic states. The production is set in a time of brutal repression and genocide. It won top honours at the 1989 Baltic Drama Festival.

The production which Harbourfront officials describe as "intimate and lyrical" features a cast of 23 of Lithuania's top actors. Performances will be in Lithuanian but an English-speaking narrator will link the scenes. The director states that the performance will emphasize the visual aspects of "There Will Be No Death" to

make it more readily understood by persons who do not speak Lithuanian.

See page 19 for
Calendar of Events
and Church News.

Museum of Civilization begins presentations of Canadian cultures

OTTAWA (Canadian Scene) — The latest major exhibition at the Canadian Museum of Civilization in Hull, Quebec, is *A Coat of Many Colours*. It deals with the impact Jews have made on the national culture. The exhibition also shows how, at the same time, Jewish immigrants have themselves been influenced by Canada. Their experience is one that has been shared by scores of other ethnocultural groups.

The new exhibition opened on April 5 and will run until next Sept. 16. It is, say museum officials, the first in a series of special presentations aimed to show how diverse cultures have contributed to multicultural Canada.

A Coat of Many Colours

displays some 300 artifacts which offer an intimate, personal view of Jewish-Canadian life. There is, for instance, an enamelware pot used in the 1930s by a Saskatchewan family to cook matzoh balls and in striking contrast, some ornately carved scrolls from a Montreal synagogue. The background to the exhibits is vividly presented through videotaped interviews and taped music.

In 1993, *A Coat of Many Colours* will be exhibited in Israel.

Cinema Summaries returns next week.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Celebrating 100 years of Middle East missions



Robert VanderVennen
MILLGROVE, Ont. — Marti ten Hoeve recently joined 13 American members of the Reformed Church of America (RCA) in a commemorative journey to the Persian Gulf to celebrate 100 years of RCA missionary work in the Middle East.

In October 1889, James Cantine, a recent graduate of New Brunswick Theological Seminary, sailed for the Middle East. He was joined the following July by a classmate, Samuel Zwemer, who became famous for the insight he developed as a pioneer missionary to Muslims. The missionary work they started is still maintained by the Reformed Church.

Ten Hoeve, a spritely widow of 64, was not daunted by the prospect of joining her church's denominational leaders for the tour. She is a

church leader in her own way in the Canadian branch of the RCA. Part of her motivation was to visit missionary pastor Rev. John Hubers and his family in Salalah, Oman. The Hubers are supported by ten Hoeve's church in Hamilton.

The tour group visited all three countries on the Arabian peninsula where the RCA continues to be active. These are Kuwait, at the top of the Persian Gulf; Bahrain, a cluster of islands midway down the Gulf; and Oman, at the southeastern corner of the Arabian peninsula.

Literature, medicine, schools the key

The evangelistic work that started there 100 years ago used literature, medical missions and schools as means to reach the people with the gospel. All these continue today. Literature work at first emphasized Bible distribution. This soon led to setting up bookstalls, which today serve throughout the Middle East as

the Family Bookstall Group.

Medical missions started as early as 1892 when Zwemer called for "... a qualified medical practitioner who at the same time has the heart of a missionary." He added that on the whole main island of Bahrain, with population of 50,000, there was no doctor at all at that time, "... and dentistry is practised by the use of wedges, hammers and tongs, and where they fill a hollow tooth with melted lead to ease the pain." In time, a hospital was started at each mission station. These are now government operated.

The first Christian school was started in 1896. Two schools continue today in relation to the local churches in Bahrain and Oman. In both schools, missionaries are included in the faculties and grants are made to them by the Reformed Church. In Bahrain, instruction is in Arabic but there is a strong emphasis on English, which makes the school popular with many Bahraiani families.

Constant witness

Evangelism has always been primary in the missionary work, and Arab Christians have always had a key place. Indigenous Arab congregations exist today which are served by Arab pastors. Outreach to expatriates has always been important too, at first to the people called "slaves" who were foreigners imported to work, but now to the more highly skilled foreign workers.

The touring group found the missions still carrying out their witness in difficult circumstances, but with a radical sense of God's love and protection. Over the decades the missionaries have needed to be flexible and adapt to changing conditions. The centennial tour group found the work of the missions and of the missionaries to be highly regarded in the areas they serve.



Reformed Church leaders visit Middle East missions to celebrate their centennial.

"There's a Bible on the moon!"

Harry Vriend

It was about 4:45 a.m. one December morning when I heard James Irwin of Apollo fame say, "We did leave a Bible on the moon." He and two of his friends went to the moon in 1971 during an Apollo Mission, and Commander Scott left his Bible. Don't ask me which version it was, I only know that Irwin said it was one with a red leather cover.

I know I heard this bit of "Bible trivia" early one December morning when Christmas preparations filled my head and I couldn't sleep. So I got up, turned on the TV and there was Dr. Joel Nederhood of "Faith Today" interviewing Astronaut Irwin. And Irwin said they left a Bible there and it was sitting on the landrover they also left there. Then Dr. Nederhood said something about that being a tremendous symbol; they then went on to talk about the landrover and I went back to bed.

In the morning, I wondered if I had heard correctly. I asked my family at breakfast, "Did you know that there's a Bible on the moon?" No, they didn't know. And how did I know? So I explained, but I had the feeling that they weren't totally convinced and didn't share my enthusiasm for this piece of information.

That same week, I told a few other people, "There's a Bible on the moon!" On Sunday I told my congregation, "There's a Bible on the moon!" Again the reaction left me less than satisfied.

Since that time I have received confirmation. The Back to God Hour has sent me the tape of the interview so I have heard James Irwin say it when I was fully awake. I have written Irwin and received a reply, so I now have a letter to show people — in case they express any doubt. I have the letter on the bulletin board at church so that the congregation knows that I am credible, even about what is or what isn't on the moon. I also have the letter pinned to the bulletin board in my study to convince myself too, that I am credible.

To be frank, I am not eager to confess that I over-reacted to what I learned about the moon. I'm still thankful to the Apollo 15 crew for leaving a Bible there. Somehow it seems fitting that the moon, created by the Word of the Lord, should have a copy of the written Word on its surface. As for me, I don't feel that the Bible is 250,000 miles beyond my reach. I know that "the word is very near you, it is in your mouth, and in your heart, so that you can do it" (Deut. 30:14 and Romans 10:8).

Harry Vriend is pastor of the Christian Reformed Church in Goderich, Ont.

March 1, 1990
Dear Pastor Vriend,

I reviewed your letter with my wife and she said that I should reply. On our visit to the moon, my colleague and commander, Dave Scott, did leave his red leather Bible on the moon. You can see it resting on [the] control pedestal of Rover I, our moon buggy

... I never did understand why Dave left the Bible there. Perhaps it will be used again when we return to Hasley Base.

If I can be of any assistance to you, your family, your church, or your community, please let me know. My wife, Mary, sends her prayers and very best wishes.

I sent my love and His love. Your grateful brother from the moon,

Jim Irwin
(former Apollo 15 astronaut)
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A Presbyterian Comments

Robert J. Bernhardt

One gospel in four Gospels

From time to time I encounter someone who complains that the presence of four separate Gospels in the New Testament makes understanding the life of Christ unnecessarily complicated. Wouldn't it be easier, they ask, if God had arranged to put all this material into a single account?

Occasionally I'm tempted to agree. Who hasn't suffered the minor embarrassment of struggling to remember just where, in which of the Gospels, one must look to find some familiar event or parable?

Doesn't it sometimes seem just a little awkward having to

explain (once again) why the wording of something that Jesus said to his disciples may appear in slightly different form in these various accounts? How easy it is to overlook some detail of a narrative included in only one of the Gospels. Or is this all some sort of divinely inspired plan to sort out the well-trained Bible student from the mere beginner?

A challenge

Frankly, it's a challenge! Ministers and Bible teachers may rely on study Bibles which have all those neat cross references or they may even have access to one of those

expensive books which set out the various gospel accounts in parallel columns. But wouldn't it have been better if the Lord had simply arranged to have all the material blended into one account?

Perhaps the reason this topic comes to mind just now is that once again I have been studying the Gospel accounts of our Lord's triumphal entry into Jerusalem. Accounts of this event are included in each of the four Gospels. I have been examining them and have once again been impressed by the richness of the material. In this instance each Gospel provides unique information. Although

disclosing somewhat different interests and perspectives, each writer gives a faithful and vivid description of the events unfolding. In its uniqueness each account has about it a ring of genuineness, authenticity and truth.

Through the separate Gospel accounts we are given a fuller, richer and, yes, more authentic picture than we would have had all the information been blended into one single story. Each writer not only reflects the drama of the event but each also speaks a word to help us grasp the significance of what was unfolding. This is accomplished with much the

same variation of effect that one would get from looking at four different photographers' best shots of the same great moment in history.

No doubt one Gospel would have been easier but it wouldn't have been better. There is only one Gospel, but we are blessed to have it opened to us through four distinct perspectives. Thanks be to God for his glorious Good News!

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

World Council of Churches delegates can't agree on solving world problems

SEOUL, South Korea (EP) — Delegates to the World Conference for Justice, Peace and the Integrity of Creation of the World Council of Churches (WCC) in March agreed that war, poverty and pollution must be abolished from the world, but the delegates quarreled so much about

details about implementation that observers called the meeting a failure. About 400 representatives from 310 member organizations of the WCC were unable to pass a prepared declaration because they could not agree on implementation or on particular points addressed

in the document. Instead, they issued an assault against the Western economic system, which they see as responsible for many of the world's evils. Poverty is not a coincidence, delegates claimed, but rather it is the result of well-aimed policies of industrial nations. Churches should withdraw their support from countries with unjust economic systems.

Delegates to the 10-day conference demanded that war be abolished. Delegates called for unilateral disarmament and a demilitarization of outer space. All troops must be withdrawn from foreign territories as well, they concluded.

Nations with

environmentally irresponsible practices must change their ways, as well.

Churches should recognize creation as a sacrament and question excesses of consumption. A levy should be imposed on the use of fossil energies in industrial countries, the delegates said, in an effort to reduce the greenhouse effect.

However, when delegates tried to discuss particular actions that would grow out of these statements, discussions broke down and they were unable to come to any agreement or release a document which had been prepared by some church leaders.

The initial vision behind hosting the World Conference for Justice, Peace and the Integrity of Creation was to unite all churches for a combined effort to solve the world's problems. Although the WCC hoped to cooperate with other world religions, they have their hands full trying to get their own membership to work together. Most evangelical leaders refused to participate because of reservations about the organization. The Roman Catholic Church did not officially participate, although it sent 18 observers.

Hong Kong Christians react to denials by Chinese official

Ron MacMillan

HONG KONG (NNI) — Local Christians say they are stunned by the comments of a visiting Chinese official who publicly denied that any Catholic priests had recently been arrested in China. Roman Catholic sources, however, say they have incontrovertible evidence that a total of 32 Chinese Catholics, including nine bishops, have been arrested in China since last November.

Ren Wuzhi, director of the State Council for the Chinese Religious Affairs Bureau, told members of the press that he categorically denied the allegations. His remarks prompted Hong Kong's Cardinal John Baptist Wu to broach the subject with Ren during an official banquet, asking him to urgently clarify

what he called the "universally shocking" seizure of Catholics in China.

Outside the banquet hall, 60 local Christians staged a sit-in waving banners which read, "Release our brothers and sisters." Ren's denials have annoyed Hong Kong Christians, who are especially sensitive to signals emanating from China in light of its imminent take-over of the island in 1997.

It is estimated that one-third of Hong Kong's 300,000 Protestants have already emigrated, and 80 per cent of all senior pastors have relocated to Canada and Australia.

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Features

The wonderball



Mins Reinsma

It begins with aniseed. These seeds are rolled over and over again in large, shiny steel drums filled with sugary syrup in different, marvelous colours: canary yellow, sky blue, peach pink, fire red. Each time a new colour is added these small beginnings get bigger and bigger, much like a snowball rolling downhill, minus the colours. When this miracle of growth is finished it is the size of a large marble and it has become a wonder of sweetness and delight. That's why it is called a "Wonderball."

Children filled the playground of the small school with the impressive name — "Dr. Abraham Kuyper Christian School."

John Dijkstra said to Marie, "See what I got? It's called a 'wonderball.' It's brand new and comes all the way from America."

He dropped the candy from his mouth into his open hand. "See, now it's red, a few minutes ago it was as blue as blue can be; it changes colour when you suck on it. That is why it's called a wonderball."

Marie looked in amazement at the candy. "How many for a penny?" she asked, "and where did you get it?"

"They're very expensive. Only two for a penny and the only place to get them is at

Vrouw Bakker."

"Two for a penny," Marie thought. "I will never, never get one." Most candies were eight to 12 for a penny and that was already expensive.

"May I have a lick?"

"Only a lick. Don't put it in your mouth."

Marie took the wonderball in her fingers and gave it a long lick. "See, yellow is coming through."

Just at that time Juffrouw Bloem came out of the school and rang the bell. Dragging their feet, the children moved to their classrooms.

Bible was the first subject after recess and the eighth commandment, "Thou shalt not steal," was under discussion. Juffrouw Bloem asked the class: if you break the eighth commandment, are other commandments also sinned against!

The second and third graders discussed the subject with keen interest. Some students suggested that the commandment to honour your father and mother was involved. Others said that the tenth commandment, "Thou shalt not covet," was most important, because obedience to this commandment would eliminate stealing. Marie didn't think so. She pointed out that there was nothing wrong with

hoping and wishing; she did this very often. Juffrouw Bloem answered, "We will discuss the difference between wishing and coveting tomorrow. In the meantime give this some thought because there is a great deal of difference between hoping, wishing and coveting."

On the way home Marie kept thinking about coveting and wishing and wonderballs and sinning and hoping. She still felt that there was nothing wrong with wanting things; she wanted so many things so many times.

When Marie came home, her mother asked her to go to Vrouw Bakker's store to get some salt and matches. Marie didn't mind, she liked to pick up things at the little store in the front room of Vrouw Bakker's house. The store was filled with all kinds of interesting things. Marie always looked with interest at the fascinating items displayed on the shelves, or at the large barrels filled with flour, beans and rice.

She loved the shiny, bright-red coffee grinder with the large black wheel which turned the mill. She liked to look at all the paper bags, hanging neatly by size from copper hooks above the counter. Just to run your fingers through the brown

beans in the barrel was fun; they looked like small polished beach pebbles. But best of all and most exciting was the candy shelf.

Twelve square jars with beautiful glass stoppers stood on this shelf, like 12 jars filled to the brim with desire and hope. These jars contained the most wonderful, colourful candy imaginable.

When Marie arrived at the store and opened the door, the bell sounded. This bell was connected to a leaf-spring and was tripped by the door. It had a wonderful sound, one of expectation. She took a few steps to the counter and looked first of all at the candy shelf. Immediately she spotted the jar with the wonderballs. It was just like John had told her. On the front of the jar was a little sign that said, "Wonderballs — New from America," and underneath, "2 for 1p." Marie glanced at the other jars. She was familiar with all the shapes and colours — there was no end.

Each time their father came home from a long sailing trip, the children could buy a penny's-worth of candy. Long before the day arrived, Marie and her sisters had already chosen what they wanted. Often they changed their first choice several times. Decisions were difficult because the best candies were four or six for a penny while some were 10 or 12. Marie, for one, was always tempted to go for quantity; to her that was most important. She looked again at the jar with the wonderballs. She never thought that candy could be that expensive.

Suddenly, remembering the salt and matches, she walked to the door to trip the bell again, but looking at the jar with the wonderballs once more, a thought struck her. Coveting, wishing, stealing, sinning and Jesus went through her mind all at the same time. She could prove to Jesus, right here, right now, that wishing for a wonderball was not stealing.

She would prove this before she tripped the bell again. She would take the stopper from the jar and just touch a wonderball, a pink one because she liked pink very much. "Pink is no colour for this world," her mother always said, "Pink is a colour for heaven."

Marie did it. She slipped her hand into the jar; she touched a pink wonderball and even lifted it a little inside the jar. She was just going to drop it again when she heard, in a loud and angry voice, "Marie, what are you doing?"

Marie turned around. She stood there with the stopper in her hand. "You, of all people, you from that Christian school."

Marie said, "I just, I only"

"You only *what*? You only wanted to steal one. Is that it? Or only two? Or three? Or four?"

"I only wanted to prove ... I only ... I wanted to prove to Jesus that I would not take one," Marie said in a shaky voice.

"Now I have heard everything; to bring that Jesus into this! Out you go and never come into this store again!"

Marie started to cry. She realized how foolish she had been. If only Vrouw Bakker had not come in just at the wrong time. If only she had let go of the wonderball just a little sooner. If only

Big tears streamed down her face as she headed for home. Her mother asked her what was wrong. She then told her mother, haltingly between deep sobs, the whole story.

Her mother sat down, as if in pain.

"Marie, Marie, how foolish! No one, but no one, will ever believe you!"

Marie looked at her mother and still sobbing said, "O yes, Mother! You and Jesus, you believe me."

Mins Reinsma is a 65-year-old retired Dutch American who operated a jewellery store for 25 years in Seattle, Washington.

God is nothing like *my* father

Name withheld

I was sitting in church this morning and I was listening with the ears of a person who had been sexually abused. I listen with such a person's ears every time I go to church lately. I am listening with their ears because in the last year, three people very close to me have told me about their sexual abuse. They are all three walking through the recent or long-buried pain of their experience.

These three were sexually abused, harm and devastation enough. Furthermore, their abuse came from fathers, brothers, relatives with whom they were in a trust relationship. And not only were they abused by familiar, trusted ones, but by ones who called themselves Christian, who claimed to follow Christ and God.

Guilt lingers

I write not because I can (even begin to) fathom how this must affect them physically and psychologically: their image of their bodies, their anger, depression. But I write because I am a member of their church community and because I strain to hear what they hear when they go to church, when they live in our community.

Trust is broken in them. The image of God-with-us in them has been trampled. Their very inner beings, their spirits, the place where God meets with us, with them, is affected by the abuse. And so I listen How do we speak to this pain, anger, abuse?

In church I hear a heavy emphasis on humans as guilty sinners. These words are mostly used in vague, nebulous ways. So often "guilt" is spoken of approvingly, as if it is correct to feel constant guilt. Guilt confessed is often mixed up with guilt felt. Those in the pew are not clearly told that when guilt is confessed it is wiped away, gone forever — glorious freedom. As soon as the minister declares pardon, he reads the law. He jumps from pardon to service, without allowing a time of joy in the tremendous news that we are set free, redeemed. We are not allowed that freedom, not given permission (by word or example) to celebrate that freedom.

We are not taught what to do when we have confessed and still we hear voices accusing us. We are not taught how to combat the psychological guilt that often remains, clings after guilt is confessed. There is little mention that that kind of debilitating felt-guilt is a tool of the Accuser to keep us bound. That a fruit of the Spirit is self-control, of saying "no, I have confessed, am sorry, am graciously, gloriously forgiven."

Why do I dwell on "guilt"? Because it is often perceived in our Reformed circles as a healthy way of being, a proper spiritual attitude. And into this atmosphere comes a person sexually abused by father, brother, relative. For the victims, guilt is a by-product of sexual abuse. If brother, father, relative does not own *his* guilt, the guilt remains with the one violated. If father, brother lead outwardly upright, seemingly humble lives, if they continue in the terrible lie that says, "We are all guilty sinners," without confessing their particular guilt, if they hide behind this lie and use it as a weapon to hide their guilt, a load of false guilt remains with the victim.

So much confusion results. The abuse and the denial of abuse serves to turn Christ's good news upside down. Sin? What is sin? Guilt? ("Everyone thinks he's so good; look at all his contributions to the church; could it be that there is something wrong with me?") The terrible lie devastates the spirit.

Twisted authority

Another stronghold of our Reformed tradition is its paternalism, its emphasis on how parents are to be treated and denial of how children are to be treated. Honour thy Father Respect your Father Father uses his authority to wield power over daughter (and often, wife), power which violates and destroys. Sons pick up this attitude from father, from community males, and does the same. "Women must be submissive" — Paul's words are twisted and infuse the existing atmosphere of male authority and power. How twisted the Word becomes, used so powerfully as a weapon for evil, to justify evil, to shut the mouths of violated ones.

And as the child, girl, young woman hears this each Sunday, she is locked into what is called *law*. Misquoted Word becomes law, spoken by men. Men are chosen as overseers of the spiritual life of the members. She sees how males dominate in all other areas of church life. She sees how women are treated, ignored or used.

"Who would believe me if I told the terrible truth? Is it the truth? I'm so angry; Lord



Photo: Call them Canadians

"A thick wall of silence stands between father and daughter, daughter and elder/pastor. Silence tries to bury the pain, the bitterness."

forgive my anger and help me to respect my father; these men" And later, when the anger can no longer be denied or repressed: "God — you are a *father*? I can't relate to a God who is a father, a male ...; the only father I know was my father who violated me and told me it was my own fault, told me if I ever told that secret I wasn't respecting him, told me I'd burn in hell. I don't need you, God-father."

There is a great conspiracy of silence in our Reformed tradition: the silence of denial. Devastation, anger, pain are met with silence. A thick wall of silence stands between father and daughter, daughter and elder/pastor. Silence tries to bury the pain, the bitterness.

"Forgive my sins"

How often is Matthew 18:15-20 taken as WORD, as the way of Jesus, taken seriously? Who has the courage to actually practise it? We look down on the Pentecostals, evangelicals who include testimony (witness accounts of brokenness, sin, and deliverance) in their church life. "Too much

emotionalism," we say. We dismiss Roman Catholics who practise confessing to their priests. "We don't need priests," we say. "We can confess to God." We never talk about the need, the *command* to confess our sins to one another. When we think of confessing particular sins, we say, "Now we're getting too legalistic about our sins." It's MUCH easier to pray about general sin (forgive my sins) if we don't have to face them and name them.

And anger. The righteous, out-raged anger of one violated is shut up, hidden, rejected, denied. I was at a prayer meeting for a child whose leg had cancer and who was faced with the possibility of its being amputated. The aunt of the child burst out in anger, anger at the horror of the cancer, of the amputation, the hideous face of evil. She shook her fist at God. The elder present indignantly told her she shouldn't swear and shouldn't be angry with God.

Such repression is common. We do not allow anger, do not teach it is a healthy emotion. It

is simply quashed.

When will healing begin?

These are things I hear as I listen with ears of one abused. I write this because these attitudes, this denial, this silence, this atmosphere fills me with grief. Where will the healing come from, where will the child, the woman be restored in her spirit, hear God, know him as one who loves, whose love *receives* pain, anger, who walks through this with the woman, the child: whose anger and tears mix with those of the one he loves?

I am also overwhelmed by the tremendous responsibility we have in calling ourselves Christ-followers, using the Word, being the Word. How often do we use it as a weapon? Will the true gospel ever be restored in the child's mind, heart, spirit? Will the child in the woman ever be free to worship God as father, Jesus Christ as brother; will she ever be able to really hear the Word as she lives among us? Let us not answer these questions too quickly

What is it like to do business in the Soviet Union?

A society in disrepair is changing at snail's pace

The following is an edited transcript of Henk Van Giessen's address to the April 4 convention of the Reformed Christian Business and Professional Organization (RCBPO) held in Niagara Falls, Ont.

Mr. Van Giessen, a member of Grace Christian Reformed Church, Chatham, Ont., is vice-president and sales manager of Sass Manufacturing Co. Ltd., a Chatham-based fabricator of steel structures, pumping systems and agricultural facilities.

Sass Manufacturing recently landed a multi-million dollar contract to build a second seed corn processing plant in Russia. This project is in addition to a just-completed plant in the Ukraine. The Chatham firm is one of the first Canadian companies to participate in lending Western expertise to the Soviet Union.

Stan de Jong

Henk Van Giessen

Some of you may have been to the Soviet Union as a tourist. If you have, you will have seen the situation there from a different angle than I do, and you may question some of the remarks I am going to make. I always find that there is no better way to find out how life is in a nation than by actually doing business within its borders.

During the past 20 years, our company has been extensively involved in agriculture, especially in the area of seed drying, storage and seed handling facilities. The majority of this market is



Henk Van Giessen

concentrated in the United States and Canada. It is only within the last few years that we have become active in overseas projects. We have successfully completed operations in Spain, Argentina and Chile, and most recently in the U.S.S.R.

Focus on agriculture

When Mikhail Gorbachev presented "perestroika" — his vision of restructuring — his primary concern was agriculture, the country's worst domestic problem.

As the Soviet leaders decided to tackle this serious issue, they realized the need for expertise outside the U.S.S.R. They agreed to allow the establishment of joint ventures

with foreign companies.

Our main client, a United States seed company, recognized the opportunity to expand its world market. It successfully arranged a joint venture with Agrofirma ZARYA, located near the town of Rovno in the Ukraine. In Russia, the word Zarya means "sunrise."

Agrofirma Zarya is a collective farm of 20,000 hectares, located in the Northwestern part of the Ukraine with a population of 10,000 people living in 11 settlements. Over 2,700 are employed directly by the farm. They have a dairy herd of 3,000 cows. They also tend 6,200 head of cattle and 6,000 hogs. They have their own canning plant, glass factory, construction company, schools, and a hospital with capacity for 285 patients.

They themselves tell us that they are the most modern in the U.S.S.R. and, from what we have seen, we believe this to be true.

Compared with Russian standards, their equipment is above average and their farming methods fairly up to date. The fact remains, however, that 50 bushels of corn and 10 bushels of soybeans per acre are average yields on soil that is second to none.

This joint venture called for the construction of a new seed corn plant. Sass was chosen to provide the necessary expertise, to supply our fabricated products and the machinery required to operate this plant. Everything was shipped from here. All field construction work was carried out by local people.

Phase one of this project is now complete and in operation; the processing of the first harvest was very successful. Phase two is scheduled for completion in August of 1990. Fabrication has been completed and the first shipments are presently on their way.



Three Sass-built dryers for a seed corn plant erected in 1989 for Pioneer Hi-Bred International, Plymouth, Indiana.

The Soviets are also considering the construction of several other new plants in various locations, and negotiations for additional joint ventures are in progress. It appears that Sass will be involved in these as well.

Working and living conditions

How are things inside the Soviet Union?

I have lost count of the number of times I have been asked that question since the beginning of the project.

My answer: "Not very good." I am appalled by the conditions that exist there, compared to the lifestyle we are used to.

If you were to board a Soviet airplane, arrive at one of their airports, see their cars and trucks, ride their trains, travel their roads, enter their nearly-empty stores, and look at their housing facilities, you would understand clearly that the Soviets are many, many years behind the Western world. My observation and impression is that in a large number of areas, little change, if any, has taken place since the 1917 revolution. The workers' performance at the construction site tells us the same.

Symptoms of decay are everywhere. According to the latest figures, Russia has had a no-growth economy for the last 20 years!

Experts predict that, although Mr. Gorbachev is moving as fast as a reluctant Central Committee and a conservative country will let him, he is forced to introduce his reforms step by step. My estimation is that it will take 20 to 30 years to reform Russia. As one Russian put it: "Peter the Great, Tzar for 43 years, reformed Russia. Mikhail will

have to stay in power almost as long to do as much."

Lack of supplies

There are shortages of everything from pencils and paper to cars, food, and housing. People are not necessarily going hungry, but they want to eat more meat, fruit, and vegetables, instead of red beets, cabbage, and pork. The lack of decent food supplies is the single most sensitive political issue, right across the country. The best advertising for *perestroika* would be an end to shortages in the shops.

There is a critical shortage of decent housing, and family housing is particularly poor. A large percentage of families have living quarters of less than 800 square feet and the facilities are in disrepair.

The mentality of the people I met on the job is generally one of indifference. They are paid, on a monthly basis, about 150 to 200 Rubles (which translates to \$300 to \$400 Canadian) whether they work hard or just stand around. Our estimate is that there is a 35 per cent productivity rate. When they are not standing around or sitting on the job, workers move very slowly. If they do not show up for work, they are docked pay, but they don't care because there are so few items they can purchase. Supplies are very limited. For example, the waiting period for a car is over six years! And now, after the opening of McDonald's in Moscow, we know that a hamburger and fries costs half a day's wages.

Building supplies such as lumber, structural steel, reinforcing rods, and ready mix concrete have to be applied for at least six months to a year before the start of a project.

The quality of workmanship is far below our minimum standards. The bureaucrats are just as inefficient, and there are over 18 million of them in Russia. Mismanagement is responsible for the loss of up to 20 per cent of everything raised.

Gorbachev's achievements

Can one see the effects of the new plan introduced by Gorbachev? Yes, indeed one can. There is an air of optimism.

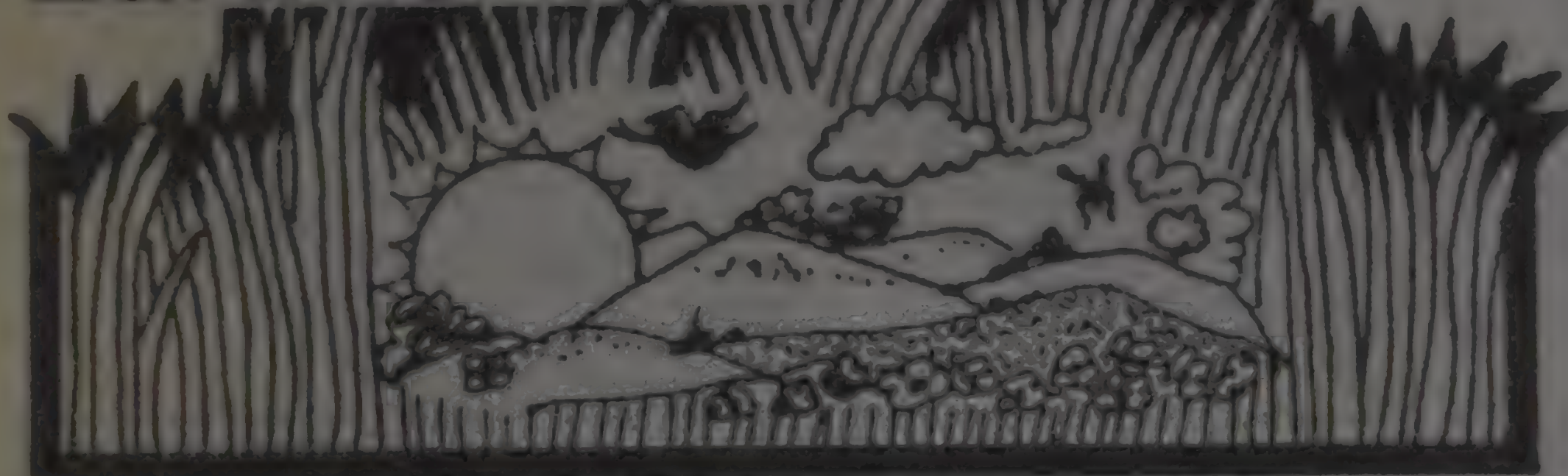
There is more freedom of expression. People may criticize their government, and are doing so through the media. In general, the people appreciate him and wish him well. Of course, after a dramatic show of confidence extended to him by the Central Committee in February of this year, his position as leader has been strengthened considerably. Just recently he received more power as he was elected executive president of the U.S.S.R. At the same time, we have to keep in mind that the Soviet Union — unlike Czechoslovakia and Hungary — has no memory of free enterprise and individual initiative.

The Soviet farmers have been given the opportunity to lease the land that was confiscated by the state during the Stalin era. This is as close as a socialist leader can get to letting them own it. However, they appear to be very reluctant and seem to lack the confidence and trust to accept and make use of this opportunity.

A Russian newspaper recently published an article that discussed the similarities and differences between Hitler

Continued on page 15...

Earthtenders



Our place and task in the environment

The environmental agenda

Harry H. Spaling

The environment is "in."

Politicians place the environment near the top of their campaign platforms and their policy pronouncements. Corporations are turning to "green marketing" as they try to improve their image for the environmentally conscious consumer. Local governments scramble to start recycling programs while the federal government actively lobbies Washington for more stringent clean air legislation.

The environment is high on the agenda for several reasons. First, the steady accumulation of pollution over several decades is beginning to threaten life-sustaining resources in some places. After years of underground seepage, toxic DMNA is contaminating drinking water in places like Elmira, Ont. Second, major technological accidents (e.g., Three Mile Island, Chernobyl) are affecting vital ecological components such as the food chain. Third, the scale of environmental impacts now has global implications. Air pollutants are transported from the U.S. to Canada where they contribute 90 per cent of the acid rain.

New concern

Placing the environment high on the agenda represents a major shift in modern society. The growth-dominated agenda of most of this century reached a turning point in 1971 with the gloomy predictions of eco-catastrophe in *The Limits to Growth* report. That report projected resource depletion, excessive pollution, and population collapse early in the next century. Today, environmental crusaders like David Suzuki frequently focus on the limited time remaining to resolve environmental problems, pointing to the year 2000 as the ultimate deadline before irreversible trends lead to major ecological collapse.

In the 1980s another view began to emerge. Environmental quality and economic development were viewed as parallel, and even more radically, interrelated goals. This contemporary view, known as "sustainable development," is promoted by *Our Common Future*, the influential 1987 report of the U.N. Commission on the Environment and Development. Sustainable development emphasizes the preservation of environmental resources to meet human needs for present and future generations.

A third way

Should the Christian adopt the eco-catastrophe view or the sustainable development view? The answer is neither. Both views reflect a belief about creation which is inconsistent with scripture. The eco-catastrophe view reflects a belief that nature and humans must exist in equal partnership, or nature will dominate if this equality is not respected. The sustainable development view also reflects a belief that nature and humans must co-exist but with a bias toward nature serving humans.

The scriptural view declares a Creator-creature-creation relationship. The Creator is acknowledged and praised by the creature and creation. The creature occupies a special position in the creation as a steward with full accountability to the Creator for the praise-worthiness of creation. Through creational stewardship, the creature is to actively participate in the restoration and renewal of a creation which longs to be redeemed in Christ.

The way in which society views creation is integrally connected to its environmental problems. The scriptural view of creation is a radical departure from society's environmental views. The scriptural view should convict and motivate Christians to place the environment high on their personal, corporate and societal agendas.

Harry Spaling is a post-graduate student in geography at the University of Guelph, Guelph, Ont.

Two candles: one for burning one for melting

Hilda J. Born

Today we'll say goodbye to Colette. Actually we'll celebrate her victories and our own. I can't remember when she entered our lives, perhaps three or four years ago. As an AA (Alcoholics Anonymous) member, she was required to go to church. She turned into ours, and there met Jesus, forgiveness and peace.

After many years of addiction and imprisonment, Colette became our struggling friend. Her deep brown eyes studied the scriptures and implicitly trusted the Lord, and us as his children. A zealous witness now, she was ready to assume her role as a Christian grandmother to her family in St. Catharines, Ont.

So today when I decorate the table, I must use the blue cloth and tall sparkling blue tapers. Not just for ornamental purposes; it is time to light the fancy candles and let them burn and melt away.

Once, long ago, they were given to me in an elegant golden box. I wondered why. But not for long, even though no explanation was given. Earlier I'd received an uncalled for,

verbal assault from the candle-giver. Certainly this gift was a silent peace offering.

Carefully I packed and unpacked the candles when we moved. I even had the florist make special base circlets around them for centrepieces. Each time I placed them on the sideboard, I'd gloat inwardly.

"Surely, I've been self-righteous long enough; candles are meant to give light," I finally realized.

"And that's just what we'll let them do today."

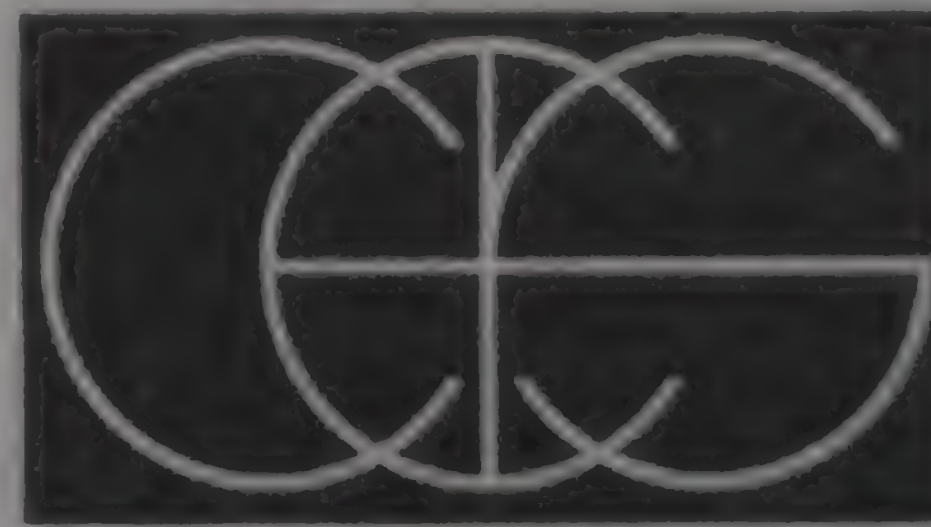
One candle shall burn for Colette. It is to remind her to let her light shine as a new

Christian who is free from her imprisonment in crime, drugs and alcohol.

The second candle must melt down for me. I need to remember that I can only glow in Christ's righteousness, not my own.

Hilda Born is a freelance writer who lives in Matsqui, B.C.

See
Vacation Issue
next week.



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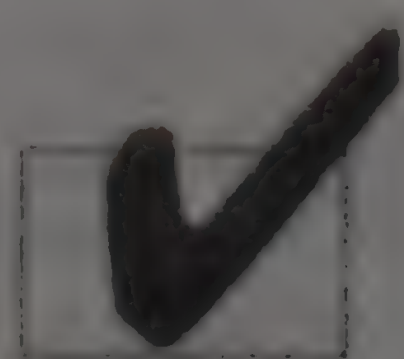
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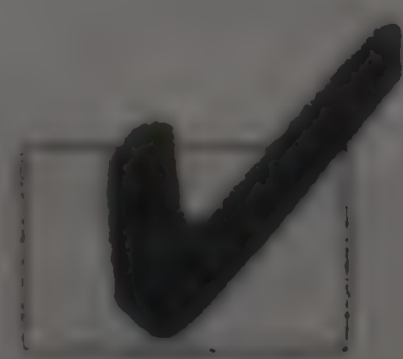


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Education

Book review

History of Baptist higher education in Canada

Canadian Baptists and Christian High Education, edited by G.A. Rawlyk. Kingston and Montreal: McGill-Queen's University Press, 1988. ISBN 0-7735-0684-5. Softcover, 130 pp., \$12.95. Reviewed by Robert VanderVennen.

Canadian Calvinists who have vigorously taken up work at the college and university level need to know they are not plowing virgin land. Others have worked the soil, even though there are not flourishing evidences of it in Canada today. This valuable book shows what, why and how Baptists have done in university education.

The four chapters in this book describe the rise and demise of three Baptist colleges

and universities, plus a thumbnail biography of one of the great Baptist leaders in university education.

Once Baptist, now secular

Baptists in the past century have debated a pietistic avoidance of "higher education as secular activity" versus Christian engagement in the cutting edge of society. Maritime Baptists holding the second view started Acadia College in Wolfville, Nova Scotia, in 1838. It was open to a variety of theologies and educational viewpoints, as the Maritime Baptists are said to have had a broader vision than Baptists in central and western Canada. Today Acadia has become the secular Acadia University plus the Baptist

seminary, Acadia Divinity School.

McMaster University was chartered in Ontario in 1887. It is said to have been founded by rich and powerful Baptists to achieve Baptist respectability. It had a "strong Calvinist evangelical statement of faith," says George Rawlyk. Its motto was "In Christ all things consist."

Church political struggles created turmoil at McMaster in the early decades of this century. Rev. T.T. Shields of Jarvis Baptist Church in Toronto kept pushing fundamentalist positions against modernism. Like Acadia, McMaster today consists of a secular university plus a Baptist theological school.

Brandon College tried to

plant a McMaster University in Manitoba when it was founded in 1899. It never quite made it. In 1966 it was secularized as Brandon University.

Leaders in Baptist higher education included Howard Widden, who was a major force in the secularization of Brandon and McMaster. Watson Kirkconnell, as president of Acadia University from 1948 to 1964, moved Acadia in the secularization path that McMaster had chosen earlier. The closing chapter in the book shows Kirkconnell as a masterful literary scholar who became a giant of a leader in university and public affairs.

No truth without Christ

Among the diverse Baptist viewpoints on higher education, this position

articulated by McMaster professor and chancellor Abraham Lincoln McCrimmon in 1920 is worth quoting: "The Christian college is the natural and inevitable complement to the Christian home, the church and the Sunday school. The state schools are worthy of all praise as they direct students to the truth, but after all any truth is unrelated truth, is truth without its meaning for life, until it is centred in Christ, the Son of God, and the God of truth."

Alas, Baptist liberal arts education at the post-secondary level, based on this view, no longer appears to take place in Canada. But Reformed educators should know that the Baptists have been there ahead of them.

Government funds stay-in-school program

Robert VanderVennen

TORONTO — The federal government has just announced that it will spend \$296.4-million over five years to try to keep Canadian students from dropping out of high school. At present, 30 per cent of our students drop out before graduation.

In making the announcement, Minister of Employment and Immigration Barbara McDougall said that 100,000 young people are dropping out of high school each year. She said that means potentially one million during the 1990s, adding, "That situation is intolerable."

Not all of this money is a new commitment, though. Some \$41-million of it in the next year will be taken away from funds

that have been used to create summer jobs for students in high school, college and university. Another \$1-million will be taken from funding for Canada Employment Centres for Students, which help students find summer jobs.

The reason given for cutting these programs is that student summer unemployment has been declining, dropping from 14.1 per cent in 1985 to 9.5 per cent in 1989. Extra funding will be put into student employment programs in the Maritimes, where student unemployment has been higher than in other parts of the country.

Three-part solution

The stay-in-school initiative has three parts. Labour-market

programs will be expanded, including co-op education, work orientation workshops, "Canada Career Week" and counselling services. The government will mobilize business, labour and educators through a series of consultations aimed to find solutions to the dropout

problem. There will also be a public information program to raise public awareness of the dropout problem and encourage youth to stay in school.

"The fundamental purpose of this federal initiative," says McDougall, "is to respond to the serious threat that the

secondary school dropout rate poses to the future productivity of the Canadian economy.... The federal government's initiative in this field is related to its responsibility for economic direction in general and labour market policies in particular."

New all-European university degree is coming

Robert VanderVennen

TORONTO — Not only will goods and money be flowing freely among European nations in 1992 when their Economic Community is formed, but university students will be able to receive a degree obtained through studies at several European universities, writes Alexander MacLeod in *The Christian Science Monitor*.

Students can take a degree in history, for example, by putting together courses taken in France, the Netherlands, England and Denmark. This is a new program called "Project Erasmus," which aims to lower national educational barriers along with lowering tariff barriers.

More than 80 universities from the 12 members of the

European Community have agreed to recognize each other's courses. To make the system work the degree courses are divided into units of credit, an idea imported from the American system of higher education. This year some 600 students are studying for degrees in 84 different university departments, including history, business, medicine, mechanical engineering and chemistry.

This way of travelling to different countries to get the best education is an echo of the way advanced science students 100 years ago moved around from the European university labs of one famous scientist to another in the process of getting a doctor's degree.

It's not easy to set up this kind of ecumenical program,

New options in teacher education offered by Redeemer College

ANCASTER, Ont. (RC) — "The planning is complete, courses are in place and students can start registering," says Dr. John Vriend, chairperson of Redeemer College's department of education. Vriend is talking about two new teacher education programs to be offered at the college beginning this fall.

In addition to the combined teacher education programs that Redeemer College has been offering since 1986 in conjunction with Calvin College, Grand Rapids, Mich., new this fall will be two complete teacher education programs leading to the Bachelor of Christian Education (BCed) degree.

The programs consisting of 10 or 11 courses, have the support of the Ontario Alliance

of Christian Schools (OACS) and the Ontario Christian School Teacher's Association (OCSTA), and meet the requirements of the Christian school teacher's certificate issued jointly by these organizations. They will allow graduates to teach in all independent Christian schools.

The programs are also designed to meet the standards of the Ontario teacher education program, initially at the primary/junior level (K-six) and with additional instruction, at the junior high level.

Advantages of Christian perspective

According to Vriend, the new programs were conceived primarily to fill a growing need among Christian schools for teachers with a Christian understanding of their disciplines, a biblical approach to teaching, and "some idea of what is happening in Ontario education." For example, some of last year's education graduates could pick from among three or four job offers, and all accepted teaching placements.

Also, he explains that independent Christian schools, because of their religious convictions, have given

preference in teacher hiring to those with a university-level liberal arts education taught from a Christian perspective. Therefore, students aspiring to teach at Christian schools have in the past found it necessary to seek their education outside Canada.

The necessity to study outside Canada has prevented some students from achieving their career goals. Vriend says, "There are students who want to become teachers who can't or don't wish to spend a year in the U.S.A."

The new programs will serve increasing numbers of students who wish to pursue teacher education as a career option. In recent years these numbers have exceeded the capacity of Redeemer College's combined program.

"We know there is a need out there and we're inviting students to investigate these options now," says Vriend. He adds that there are already eight applicants to the new program for the fall, but believes that number will increase as the existence of the program becomes known to aspiring teachers.



The right to remain silent?

Syd Hielema

Cry out as if you had a thousand voices. It is silence which kills the world.

--Catherine of Siena, (1347-1380)

My wife and I were watching Peter Mansbridge signing off the *CBC National News* with his regular, "Good night. Thanks for watching. Now stay tuned for *The Journal*." That night *The Journal* featured a documentary on global warming and its implications. "What do you think?" she asked. "Sounds depressing," I replied, "Let's go to bed." We did.

The previous week I was part of a conversation in which several people mentioned that they had close friends who totally refused to read, listen to or watch any news. "They just can't be bothered to fill their lives with hopelessness."

Hopelessness and news reporting certainly have a long history of companionship. Gradually this connection has generated the following conclusions for many: (1) the world is a mess and (2) there's nothing I can do about it so (3) why should I even know about it?

One candle lights a room

In the last few months these assumptions have been ever so slightly shifting. The feeling that the world is a mess is quietly rearranging to "if present trends continue, my own life will be totally wrapped up in this mess." In both economics and environmental concerns, tinges of apocalyptic feeling are shading news reporting. It's no longer simply a "mess safely out there somewhere."

But there's more to this shift. The incredible

transformations in Eastern Europe have challenged the assumption that people are powerless in the face of seemingly hopeless evil. Though the full causes of each nation's change may not be known until the dust settles a bit more, it is now widely acknowledged that: (1) the catalyst in Romania came from the courageous stand of one man, Rev. Laszlo Tokes; (2) a series of Lutheran prayer meetings in Leipzig initiated the process in East Germany. Similarly, in other countries small, local actions provided crucial turning points in the momentum for change.

The North American news media is also beginning to look for "small but powerful" events closer to home. Recently Ontario Premier David Peterson announced that the Rouge River Valley on the eastern

outskirts of Toronto would become Canada's biggest urban park. The *Toronto Star* followed up the announcement with a feature article on the group which had lobbied for the park, five people who had been planning strategy together for 15 years. For 15 years their strategies failed, but they didn't quit.

Silent too long

David Broder, a syndicated columnist with the *Washington Post*, has started a campaign against the illnesses of American democracy. Sensing that corporate money talks louder than the votes of citizens and that campaigning politicians are seldom forced to concretely deal with issues, he encourages local groups to challenge their candidates to take a stand. At times his column serves as a bulletin board for the democracy-revitalizing ideas which he has received from all corners of the country. The next American elections will tell if

his efforts have borne fruit.

Our Christian community also has things to say. There are strong voices addressing the issues of Sunday shopping, abortion and religion in the schools. On the whole, though, we have become accustomed to remaining silent about the evil which controls so much of our society. Because of this prolonged silence, our speaking muscles are so atrophied that when we try to raise our voices only little squeaks come out and, in discouragement and embarrassment, we quickly stop. And yet we do sense that our silence conveys a powerfully negative message.

Perhaps we people who have no trouble prayerfully singing, "O for a thousand tongues to sing my great Redeemer's praise!" can also pray for a thousand tongues to deliver his redemptive message to a needy society.

Syd Hielema studies at the Toronto School of Theology.

Things were bad under Stalin



Sass Manufacturing plant in Chatham, Ont., with truckload of panels for U.S.S.R. project.

... continued from page 12, and Stalin. It is said that Hitler was a saint compared to Stalin. One gets an idea of just how bad it was in U.S.S.R. during Stalin's reign, and this is still fresh in people's minds.

Religious freedoms

As Christians, we must be thankful for the increasing freedom of religion. Bibles and other Christian literature can be brought into the country without problems. All of the church buildings — taken away years ago by the government — were given back to the people a short time ago.

During the past two years, church attendance has increased dramatically. When I visited one of the main Greek

Orthodox Churches in Kiev recently, it was filled to capacity.

Our God who, by his wisdom, changed this nation in such a powerful way, can also, through his Holy Spirit, change these people's hearts in a way we never have seen before. Let our prayer be that this may happen.

Need for time

When Gorbachev gives new orders, they are carried out very quickly. For example, in order to curb their serious alcoholism, the production of vodka for domestic use is no longer permitted. While we have toasted with vodka during dinner in January, March, and May of last year, in August it

was no longer there. The grain required to make vodka will be put to better use.

These are some of the positive changes that are noticeable. The question remains: "Can Gorbachev do it?" I personally feel that he can, if given enough time. I believe he is sincere in his efforts.

However, the prime consideration is: "How much time will Gorbachev be given to move from 'here' to 'there'?" Will the people be patient enough to give him the time he needs? If they will not, the Soviet Union may be in serious trouble. People have tasted a small bit of freedom, and they want more. There is no going back to the old system.

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OBITUARIES Obituaries should be composed as they are to appear in Calvinist Contact. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Marriages VERHOEFF-STRANDBERG: Hank and Willemien Verhoeff announce with joy the marriage of their daughter, MARGARET IRENE to THANE EVAN son of Lloyd and Elsie Strandberg. They are to be united, D.V., on April 28, 1990, at 2 p.m. in Covenant Chr. Ref. Church, Calgary, Alta. Rev. Bert Amsing officiating. Wedding text: Col. 3:12-15. We thank the Lord for bringing them together and request your prayers for his blessing on their new life together. Their future address: #45 3015-51st St. SW, Calgary, AB T3E 6N5 WIELINGA-MIDDEL: Believing that God has brought them together, Mr. and Mrs. Arend Wielinga and Mr. and Mrs. Ray Middel are happy to announce the forthcoming marriage of their children, SUSAN and RAYMOND The wedding will take place, the Lord willing, on Saturday, May 19, 1990, at 2:30 p.m. in the Chr. Ref. Church, Emo, Ont. Future address: 17139-69 Ave., Apt. 313, Edmonton, AB T5T 2W6	Twijzel (Fr.) Edmonton, Alta. 1935 April 25 1990 With praise and thanksgiving to our Lord, we are happy to announce the 55th wedding anniversary of our parents, PIETER and FRIEDA RUITER (nee Detmar) With love from their children: Tina Ruiter — Abbotsford, B.C. Clarence & Tina Ruiter — Edmonton, Alta. Wilbur & Lola Woudstra — Edmonton, Alta. 11 grandchildren and 10 great-grandchildren. Home address: #502 6210-134th Ave., Edmonton, AB T5A 0M9 With joy and thankfulness to God, we announce the double 35th wedding anniversary of our parents, JOHN and MARGARET VAN HAREN (nee Vander Heide) and SIEMEN and HENRIETTA LEENSTRA (nee de Jong) who were united in marriage on April 27, 1955, in Iron Springs, Alta. We, their children and grandchildren, wish them God's richest blessings in the years to come. Agnés & Tony Meyer Angela, Kelsi, Justin, Jordana Erwin & Judy Van Haren Ian, Roger Winnie Van Haren Grace & Ben Rietema Kevin, Brenda, Jason Hilda & Henry de Leyer Home address: R.R.#3, Lacombe, AB T0C 1S0 Fred & Corrie Leenstra Michael, Emily, Bradley Dorothy & Harvey Bult Kenton, Amy, Tyler, Heidi Edna & Andy Woltjer Angela, Sarah, Amanda, Mitchell, Benjamin Linda Goris Rachel, Gary Elroy & Arlene Leenstra Tanya, Cody Caroline & John Bosgra Dillen Cheryl Leenstra & Claire Talsma (fiance) Home address: Box 550, Lacombe, AB T0C 1S0	 <i>Lester Benjamin Seerveld</i> A service celebrating the life and death in Jesus Christ of LESTER BENJAMIN SEERVELD (1907-1990 A.D.) was held in West Sayville, Long Island, New York, on March 31, 1990. Lester, married to Letitia van Tielen, was a fishmonger who served the Lord in his daily work. He left behind four believing children: Calvin — Toronto Harold — Denver Joyce — Edgerton Wesley — Pittsburgh 11 grandchildren and three great-grandchildren, who loved him deeply.	
Thanks ARENDS: We would like to thank everyone who helped to make our 40th wedding anniversary such a wonderful day. Special thanks to our children and grandchildren for making this such a happy event and thanks for all the cards, gifts and best wishes. We trust in God's faithfulness for the future. Jake and Aly Arends, Strathroy, Ont. STAM: A sincere thank you to all those who remembered us on the occasion of our 40th wedding anniversary. We especially appreciated the many visits, cards, phone calls, and gifts at the time of this celebration. Above all we thank our heavenly Father for his goodness to us. Bert and Rita Stam, Bowmanville, Ont.	Birth NIEUWSMA: "I praise you, because I am fearfully and wonderfully made" (Ps. 139:14). Randy and Renee (nee Bill) thank God for the arrival of their first child, a healthy baby boy DAVID GLEN Born March 30, 1990, weighing 8 lbs. 11 oz. Sharing in our joy are grandparents, Louls and Martha Bill of Jarvis, Ont., and Harris and Gladys Nieuwsma of Pella, Iowa. Great-grandparents rejoicing with us are John and Patricia Hogeterp of Townsend, Ont., and Minnie Nieuwsma of Pella, Iowa. Home address: 7474 Cherry Valley, Caledonia, MI 49316	Personal Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.	 More obituaries and anniversaries on next page.	

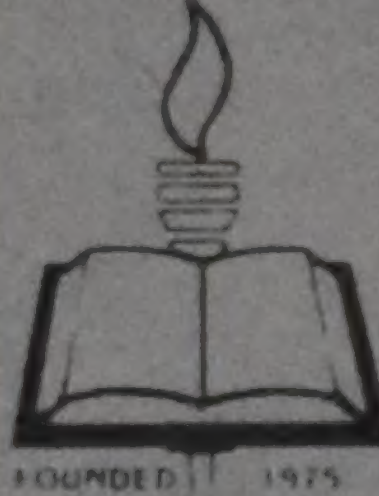
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Anniversaries	Anniversaries	Help Wanted	Help Wanted	Help Wanted
 <p><i>Congratulations to Simen and Sylvia Feddema (nee Boersma) on their 60th wedding anniversary.</i></p> <p>Anjum (Fr.) Whitby, Ont. 1930 April 29 1990 On April 29, 1990, the Lord willing, we hope to celebrate the 60th wedding anniversary of our parents, grandparents and great-grandparents, SIMEN and SYLVIA FEDDEMA (nee Boersma) It is our prayer that the Lord will continue to bless and keep them in his care. With love from their children: Shirley & Albert Van Belle — Kendal, Ont. Joe & Sally Feddema (Lootsma) — Kettleby, Ont. Pete & Tine Feddema (Buma) — Grimsby, Ont. Jack & Grace Feddema (Bisschop) — Kendal, Ont. Bill & Sarah Feddema (Talsma) — Port Perry, Ont. Rienk & Tinie Feddema (Kruys) — Bowmanville, Ont. John & Femmie Feddema (Kamerman) — Goodwood, Ont. Grace & Ray Ravensbergen — Coquitlam, B.C. Ann Feddema — Vancouver, B.C. and 33 grandchildren and 23 great-grandchildren. Open house on Saturday, April 28, 1990, from 2-4 p.m. at Durham Christian Homes in Whitby, Ont. Home address: Durham Christian Homes, Apt. 608, 100 Glen Hill Dr., S., Whitby, ON L1N 8R4</p>	<h3>Obituaries</h3> <p>With sadness, but also thankful for what he has been to us, the Lord has taken to himself, on March 25, 1990, our dear husband, father and grandfather, JOHN KUIK at the age of 75. He leaves to mourn, his loving wife, Lena; his son, Henry and granddaughters, Debra and Kimberly. He also leaves behind one brother and two sisters residing in the Netherlands. Funeral services were held on March 30, 1990, at the First Chr. Ref. Church, 10956-96 St., Edmonton, Alta., Rev. Henry Vander Beek officiating. Interment took place in the Westlawn Memorial Gardens. Correspondence address: 3834 Ada Blvd., Edmonton, AB T5W 4M4</p>	<p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p> <p>Help wanted for expanding siding company. One experienced installer and one installer willing to learn the trade. Both individuals must be personable and neatly groomed. References required. Please reply to: Creative Siding Contractors, 13 Courtleigh Rd., R.R.#3, St. Catharines, ON L2R 6P9. Tel. (416) 937-1091.</p> <p>Van Eck Greenhouses Waterdown, Ont. is in need of one or two people as soon as possible. Room and board can be provided if necessary. Please call Jack Van Eck at (416) 689-5100.</p> <p>Driver/salesperson for Hamilton and area wanted for a wholesale florist. Apply to Clarence Vanderhout Ltd., Grimsby, Ont.; (416) 643-1982.</p>	<h3>Homestead Residential and Support Services</h3> <p>a Christian organization, requires part-time (4-5 hrs./week) Intake and Progress Supervisor Responsibilities include overseeing development plans of the residents. Desired qualifications include a social services degree and relevant experience in a supervisory role. <i>Please send resumes only to:</i> Homestead Residential and Support Services Personnel Committee 23 Verona Place, Hamilton, ON L9C 1S8</p>	<h3>Youth & Education Director</h3> <p>The Council of the Ancaster CRC invites applications for the position of Youth and Education Director. This newly-formed ministry requires a person knowledgeable about the needs of the youth of our congregation especially teens, young people and young adults. The emphasis of the ministry is person-centred, though some administrative work will be required as resource person for our education program. This position is defined as half-time (approx. 20 hours per week). Remuneration is negotiable. Minimum time commitment is one year commencing August 1990. A complete position description is available from W.H. Hultink, Clerk (416) 679-6017. Applications will be accepted until April 30, 1990. Please send applications to: Christian Reformed Church P.O. Box 7069, Ancaster, ON L9G 3L3</p>
<h3>For Rent</h3> <p>Three-bedroom house for rent in Beamsville, Ont. Close to QEW, schools and downtown. Large basement with two more partly finished bedrooms, plus garage. \$850/month plus utilities. References required plus first and last rent. Call after 5 p.m. (416) 563-8534.</p>	<h3>Help Wanted</h3> <p>Student help on dairy farm during summer months. Live-in accommodations. Please call: (519) 469-3493 after 8 p.m.</p>	<h3>CAMPUS CHAPLAIN</h3> <p>Brock University, St. Catharines Classis Niagara is seeking a qualified person to work three-quarter time in Campus Ministry. <i>The task includes:</i> • establish contact with CR students • outreach to Christian and other students on campus • leading study sessions on Christian World View • working in co-operation with other Christian ministries on campus Effective date August 1, 1990. Send applications or inquiries to: Hilda Brink 21 Bradmon Dr., St. Catharines, ON L2M 1T5 or phone (416) 935-1427</p>	<h3>Dordt College</h3> <p>Faculty Openings Dordt College has possible openings for tenure-track positions in its department of sociology and social work, to begin August 1990. Another tenure-track position will be open beginning August 1991. Dordt College has a CSWE-accredited B.S.W. program. Applicants in sociology will teach sociology courses within the context of this program and should possess a Ph.D., though ABD will be considered. Applicants in social work should have an M.S.W. and a minimum of two years post-M.S.W. practice experience. Qualified individuals who are committed to a Reformed, biblical perspective and educational philosophy are invited to send letter, resume, and graduate transcripts to:  Dr. Rockne McCarthy, Academic Dean Dordt College, Sioux Center, Iowa 51250; (712) 722-3771 Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.</p>	
<h3>Summer Job Market</h3> <p>PORT DOVER, Ont.: An energetic 19-year-old male student wishes a summer job on a dairy farm somewhere in Western Canada. Worked on a dairy farm all his life, has lots of experience with cows, tractors and most machinery. Can start June 28. Have worked away from home for two summers. References available. For more information call (519) 428-1630, ask for Tim Bootsma or leave a message.</p> <p>SEAFORTH, Ont.: I am 16 years of age. I have experience in gardening and farm work. Please contact Brian at (519) 527-0705.</p> <p>WASHAGO, Ont.: Hi, my name is Chris. I'm 15 years old and need a summer job. Make a great farmer's helper, willing to live in. Please call me at 1 (705) 689-6234.</p>	<h3>The Ontario Alliance of Christian School Societies</h3> <p>Invites applications for the position of Christian School Promotion Coordinator This is a part-time, one-year position for the school year 1990-91, commencing September 1990. The position will involve consultations with schools and research into public relations and fund raising. For further inquiries please write: Dr. A. Guldemond, Executive Director O.A.C.S.S. P.O. Box 7220, Ancaster, ON L9G 3L4 Deadline for applications is May 15, 1990.</p>	<h3>JUBILEE</h3> <p>Invites applicants for the positions of: Research Assistant (full-time) (Ontario Environmental Youth Corps age restriction applies) Co-Editor for Earthkeeping (part-time) Call for details to 519-837-1620. Send letters of application and curriculum vitae to Elbert van Donkersgoed, Research Director Jubilee Foundation for Agricultural Research 115 Woolwich St., Guelph, ON N1H 3V1 (Jubilee is the research and education arm of the Christian Farmers Federation of Ontario)</p>		

Classified

Help Wanted		Teachers		Teachers
<div><div>HOLLAND CHRISTIAN HOMES INC.</div><div>requires a</div><div>Director of Care</div><div>For a 120-bed long-term care facility (58 Nursing Home beds, 2 Respite Care beds, 62 Residential Care beds) and a 116-apartment retirement tower. Responsibilities will include supervision and direction of the nursing department. Policy and procedure manual development for accreditation purposes, ongoing program development, budgeting and staffing. Candidate must be a Registered Nurse, currently registered or eligible for registration in the Province of Ontario. A nursing degree or certificate/diploma in administration is preferred. Experience in a supervisory position in a long-term care setting and knowledge of current concepts in gerontological nursing is essential. Understanding and speaking the Dutch language would be a valuable asset.</div><div>Submit resume to:</div><div>Holland Christian Homes Inc. c/o Administrator 7900 McLaughlin Road South Brampton, ON L6V 3N2 Phone: (416) 459-3333; FAX: (416) 459-8667</div></div>		<div>BARRIE, Ont.: Timothy Christian School invites applications for definite openings in the Kindergarten and junior and/or intermediate area for part-time and/or full-time. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).</div> <div>BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</div> <div>COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.</div> <div>DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a definite opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).</div> <div>DUNCAN, B.C.: Duncan Christian School invites applications for possible vacancies at the elementary intermediate level and at the junior secondary level in Math, Science, English and part-time Art and Home Economics, Industrial Education and/or Business Education as well as a part-time learning assistance position at the elementary level commencing September 1990. Please send letter of application and resume to: Mrs. J.M. Spyksma, P.O. Box 844, Duncan, BC V9L 3Y2 or phone (604) 746-5341.</div>	<div>QUELPH, Ont.: John Calvin Christian School situated in a beautiful university setting invites applications for full-time openings at the junior and intermediate levels as well as part-time openings in Special Ed. (50%) and Grade 8 principal's relief (50%). Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8. Or call (519) 824-8860 (school) or (519) 836-6507 (home).</div> <div>HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite Grade 7/8 opening. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</div> <div>JARVIS, Ont.: Jarvis District Christian School invites applications for a possible Kindergarten and a definite Grade 2 position, effective September 1990. Definite part-time remedial position (+ or - 60%) is also available. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school), (519) 587-5374 (home).</div> <div>LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in Junior High English. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0, phone (403) 782-6531.</div> <div>NEERLANDIA, Alta.: Neerlandia School invites applications for the 1990-91 school year for one full-time position with 70% duties in Special Education for Grades 1-6, and 30% in regular classroom instruction in upper elementary. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Ph.: (403) 674-5581 (school), 674-4308 (home).</div> <div>ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the junior intermediate level, a temporary part-time position in resource and a part-time Grade 8 principal's relief (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.</div> <div>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</div>	<div>PORT PERRY, Ont.: Seugog Christian School invites applications for a Grade 1/2 teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.</div> <div>REXDALE, Ont.: Timothy Christian School requests applications for a possible opening at the junior or primary level. Interested and qualified applicants are asked to send their resume to: Mr. G. Postma, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone (416) 741-5770.</div> <div>SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the following teaching positions for September 1990. One teacher for Kindergarten, one teacher for a primary grade, one teacher for Grade 7, and additional possible positions in the junior grades. Interested applicants please send resume/inquiries to: Peter Weening, Principal, 1273 Exmouth St. Sarnia, ON N7S 1W9. Phone (519) 383-7750 (school), (519) 542-5518 (home).</div> <div>SASKATOON, Sask: Applications are now being received by the Saskatoon Christian School for half-time Kindergarten teacher for the 1990-91 school year. Interested applicants, please forward resume and/or inquiries to Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3</div> <div>SMITHERS, B.C.: Bulkley Valley Christian School is a two campus CSI school situated in the beautiful Bulkley Valley of north-western B.C. It serves students from Kindergarten through Grade 12 and has an enrolment of just over 200. For the 1990/91 school year three teaching positions will be available, two full-time primary and one part-time junior high. In addition, there is also an opening for Principal of the school with primary responsibility for operation of the high school campus. This position includes approximately 50% teaching time at the high school level. Please send applications and resumes to: Rien Moeliker, Principal, P.O. Box 3635, Smithers, BC V0J 2N0. Direct your enquiries to him at (604) 847-4238, or to Glenn Ewald, Associate Principal at the elementary campus (604) 847-9833.</div> <div>STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the junior and intermediate level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).</div> <div>STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September 1990; two teachers of primary grades; one teacher intermediate/senior division in the area of Math and Science and one teacher intermediate/senior English, History and Contemporary Studies. Please send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</div> <div>More Teachers ads on next page.</div>
Teachers	Teachers			
<div>AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).</div>	<div>AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).</div> <div>BRACEBRIDGE, Ont.: Cedarbrook Christian School is now accepting applications for principal and teachers positions for the school year commencing September 1990. Contact Box 1912, Bracebridge, ON P0B 1C0 or call (705) 645-4769.</div>	<div>FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for a part-time (possibly full-time) Kindergarten teacher. Please call Mr. De Jager, Principal, at (416) 643-2460 or (416) 643-2121 for further information.</div> <div>GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the junior division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.</div>		

Events/Classified

Teachers	Miscellaneous	Calendar of Events	
<p>ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the primary grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.</p> <p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In Primary — Kindergarten, Grade 2, and in Intermediate — Grades 4, 5. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.</p> <p>VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia has a definite opening in the Grade 5/6 teaching position. This position also will involve some teaching in any one of the following areas: Grade 7/8 Math, Intermediate French or Grade K-8 Music. Please send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone (604) 545-7345.</p> <p>WELLANDPORT, Ont.: Applications are invited for a definite opening in the primary division for the 1990/91 school year. Direct inquiries to Wm. Thies, c/o Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school); (416) 892-2155 (home).</p>	<p>Celebrating 15 years of progress in supporting the cost of developing Christian Textbooks for CSI.</p> <p>YOUR GIFTS ARE TAX DEDUCTIBLE</p> <p> Canadian Christian Education Foundation, Inc.</p> <p>FRED R. VAN DER VELDE EXECUTIVE DIRECTOR 2621 CAVENDISH DRIVE BURLINGTON, ONTARIO L7P 3W6 (416) 336-5619</p>	<p>Apr. 21 Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Rehoboth CRC, Bowmanville, Ont. For tickets call (416) 636-9779.</p> <p>Apr. 21 "Christian Male Chorus Festival" — individual selections and 250-voice mass chorus by choirs from St. Thomas, Chatham, Sarnia, Brampton, St. Catharines, Burlington and Hamilton. Host chorus: The Ambassadors. At 7:30 p.m., Redeemer College, Ancaster, Ont.</p> <p>Apr. 21 Concert by the Springdale & District Male Choir "The Crusaders" assisted by Dutch organist Frans van der Hauw and soloist Cindy Dykstra. At 8 p.m., Covenant CRC, Barrie, Ont.</p> <p>Apr. 21 Mass choral concert by choirs from Aylmer, Ingersoll and London, with organ, piano and brass accompaniment. At 8 p.m., CRC, Aylmer, Ont.</p> <p>Apr. 21 Reunion "Bataljon Friesland" in Leeuwarden the Neth. For info. contact Ale Wiersma, Bovermanstraat 31, 9291 HB, Kollum, the Neth. In Canada call John De Vries at (416) 935-8266.</p> <p>Apr. 21 Ontario Friendship Conference, 8:45 a.m. - 3:15 p.m., at Woodland Christian High School, Kitchener, Ont. For info. call (519) 884-6044.</p> <p>Apr. 22 Organ recital by John W. Vandertuin, 8 p.m., St. Andrews Presbyt. Church, Thunder Bay, Ont.</p> <p>Apr. 27 CCM-Classis Chatham inspirational meeting at 8 p.m., Bethel CRC, London, Ont. Speaker: Rev. Thomas Vanden Heuvel.</p> <p>Apr. 28 CLAC's 36th National Convention at the Cambridge Motor Hotel, 600 Dixon Rd., Rexdale (Toronto), Ont. Keynote speaker: Edward E. Ericson Jr. on "Going Public in Faith." For info. call (416) 670-7383.</p> <p>Apr. 28 Annual choir festival, 7 p.m., Forward Baptist Church, Cambridge, Ont. Theme: "Soldiers, United in Christ." Hosted by Cambridge's First Reformed Church.</p> <p>Apr. 28 The King's College convocation ceremonies at 7:30 p.m., All Saints Anglican Cathedral, Edmonton, Alta. Keynote speaker: Dr. David Jeffrey, University of Ottawa.</p> <p>Apr. 28 Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Willowdale United Church, Willowdale, Ont. For tickets call (416) 636-9779.</p> <p>Apr. 28 20th anniversary concert of the St. Thomas & District Male Choir "Crescendo" with Dutch organist Frans van der Hauw. At 7:30 p.m. Knox Presb. Church, St. Thomas, Ont.</p> <p>Apr. 25-28 "A Taste of Holland" — multi-media program by Don Van Polen. Apr. 25: Bethel Reformed Church, Brantford, Ont.; Apr. 26: Rehoboth Can. Ref. Church, Burlington, Ont.; Apr. 27: Calvin CRC, Dundas, Ont.; Apr. 28: Mt. Hamilton CRC, Hamilton, Ont. All events start at 8 p.m.</p> <p>Apr. 29 City-wide hymn sing, led by Pastor Jake Kuipers, at 8 p.m, First CRC, Sarnia, Ont.</p> <p>May 2 15th Anniversary CCEF Rally, 8 p.m., Smithville District Chr. High, Smithville, Ont. Speaker: Rev. John D. Hellinga. Mass student choir from Dunnville, Wellandport and Smithville.</p> <p>May 3 15th Anniversary CCEF Rally, 7:30 p.m., Hamilton District Christian High, Ancaster, Ont. Speaker: Rev. John D. Hellinga. The Ambassadors plus a 400-voice mass student choir from Burlington, Dundas, Hamilton and Jarvis, directed by Harold de Haan, will participate.</p>	<p>Crossword Puzzle can be found on page 2.</p>

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Christha Bolwyn

Christha Bolwyn has been a teacher at John Knox Christian School, Brampton, since 1968. We thank her for her work and dedication to our school and Christian Education. We wish her God's blessing in her years of retirement.

May 5, 1990, 2 - 4 p.m.

John Knox Christian School
82 McLaughlin Rd. S., Brampton, ON L6Y 2C7

Teachers

Durham Christian High School

has teaching positions available in
Science and English
commencing Sept. 1, 1990.
Interested applicants please send resume to:
Ren Siebenga, Principal
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel. (416) 623-5940 (school) or (416) 623-3487 (home)

LONDON, ONTARIO

London District Christian Secondary School

has a position in
English
and possible positions in the areas of
Art, Bible, English, Music and Math or Science
for the 1990-91 school year. Some training in special education would be an asset. Please send a letter of application, personal statement of faith and resume to:
Mr. H. Kooy
c/o London District Christian Secondary School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360 (school)



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Send applications or inquiries to:
Jim Vreugdenhil, Principal
Calvin Memorial Christian School
300 Scott St., St. Catharines, ON L2N 1J3
Phone (416) 937-6302

Openings
• English (some drama experience is helpful)
• Science (especially biology)
• History, Bible
Send applications or inquiries to:
Peter VanHuizen, Principal
Beacon Christian High School
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone (416) 937-7411

Church news

Christian Reformed Church

Calls extended
— to Jarvis, Ont., Rev. Riemer Praamsma of Grandville Ave., Grand Rapids, Mich.
Change in worship time
— Cephas CRC, Peterborough, Ont., is now holding its Sunday evening worship services at 6:30 p.m.

Books

Robert VanderVennen, book review editor

Christian living

Women of high calling

First Ladies of the Parish, 1988, 204 pp., \$12.50. Daughters of the Church, 1987, 552 pp., \$22.30. Guardians of the Great Commission, 1988, 278 pp., \$18.10. All written by Ruth A. Tucker and published in softcover by Zondervan Publishing House in Grand Rapids, Michigan. Reviewed by Helen Tangelder, Winchester, Ont.

Although these books are on one subject — women in the life of the church — each one is a study in itself. In *First Ladies of the Parish*, Ruth Tucker presents a detailed description of the role of women in the history and development of the church. Tucker begins her biographies with Katharine Luther, the wife of Martin Luther. Both Martin and Katharine had left the Catholic Church and the celibate life, married and had a family. Katie Luther had a special knack of hospitality for the many who left the cloister and needed a home of refuge.

Other ministries did not get off ground so easily. Susannah Spurgeon had to live in the shadow of her famous husband, Charles. Sarah Edwards found herself under the constant eye of the congregation. For her, it was too much like living in a glass house — her every move was watched. As I read this book, I realized again that each of these women was different and none of them fitted into one mould. Each one had her own personality, talent and circumstances which she had to adjust according to her husband's ministry.

Broad scope

In chronological order from the beginning of the Reformation down to our own times, the author presents short biographical sketches on the life of wives in the parsonage. Who were these women that men like John Calvin, Dwight Moody, Peter Marshall, Norman Vincent Peale had married? How did they cope with life in the parsonage? Did they have their worries, periods of loneliness, share of criticism? Tucker has chosen a few wives of the wellknown church leaders such as Samuel Wesley and Oswald J. Smith and has sketched to us something of the problems of scandal, being without friends and managing on low salaries. For many of them times were tough. Yet the problems that we face today are somewhat akin to situations of our former "ladies of the parish."

Tucker's book *Daughters of the Church* deals with a wider scope of Christian workers. Ruth Tucker starts with Mary,

the mother of Jesus, moves to the women of the New Testament who ministered and cared for Jesus, and shows how women like Lydia, the seller of purple, were used by God to spread the gospel. Tucker gives us more than character sketches. This work is a sweep across church history.

Women played a very important part in church during the Medieval times. Nuns taught literacy, evangelized, were travelling preachers. As Ruth Tucker points out, women have had roles of major importance in the life of Christianity all the way from Mary. The mother of Jesus, down to the present-day members of the Dorcas Circle of the local congregation. Women have spent a lot of energy, planning, determination and giving for the cause of Christ. Ruth Tucker unmistakably portrays how God has used women with special talents of hospitality, teaching, organizing, medical know-how and dedication.

Missions demanding

The third book, *Guardians of the Great Commission*, is more current, beginning with men who received the clear-cut missionary call: Hans Egede to Greenland and William Carey to India in the 18th century. No other section of church life has been more staffed, supported in prayer, supplied, and sacrificially given to than mission life. Men and women, single and married, went to the mission field, in obedience to the Great Commission of Christ to go into all the world to preach the gospel. Hudson and Maria Taylor were co-founders of the present-day Overseas Missionary Fellowship, pioneering that work in China.

James and Lillian Dickson worked as a team in the evangelism and ministry in Taiwan. Mildred Larson worked as a translator in Peru. Church women are found all over the world today doing the work of evangelizing, teaching and healing. Their work has never been riskier, more challenging or lonelier, yet they have had a large impact on spreading the gospel. I could add my own list of single friends who have willingly and unstintingly given themselves for the cause of Christ.

Tucker has divided this book into various categories, which makes interesting reading. She includes the struggles of both Maria Taylor and Rosalind Goforth when they lost children on the mission field. Both Amy Carmichael and Lillian Trasher had the very special ministry of rescuing children from prostitution and of setting up orphanages. The list of women is long and there

is no doubt of the great influence that they have made in the bringing of the Good News of Jesus Christ.

Obviously Ruth Tucker has done much research into the lives of numerous women of the church. Some of them I had never heard of until I read her books. Her bibliography is extensive. Her character sketches and insights into their lives were fascinating to me, for I especially enjoy reading biographies. I admire these women who gave their all to the Church and to God in caring for the poor, teaching in the slums, trekking through the jungle, teaching illiterates, spending years in Bible translations. It's been a long time since I have read such a wide scope of church history with a special vantage point of showing the impact that women have had in church life. I do appreciate Tucker's major effort of concentrating on the role that women have had in Christianity. Where would the church be today if it weren't for the women?

However, for those interested in on-going discussions of feminism and in the role of women in the church, this is a good reference book. Tucker's underlying theme is that many of church women have been deprived and held back because they were not allowed to be ordained even though they had a "call" for missionary service. She makes a clear-cut case for women's ordination and leaves no doubt where she stands on that issue.

As I read her books I had one continuing question. Is the ministry (missions) and the role of the minister's (missionary's) spouse the only profession with its problems of loneliness, poor communication, strained relationships and the watching eye of the public? In spite of the follies and weaknesses of women and men, God has seen fit to use them for his purposes of evangelism.

Many had special talents. Catharine Booth had the stamina to work in the inner centre of London to rescue those down and out. Catharine Marshall and Elisabeth Elliot are well known for their writing. And on goes the list. Ruth Tucker has made it clear how God has used such people down through the centuries for his Kingdom.

Tucker's writing is easy and informative. She has reached into a little-known area of church history. Tucker is currently a visiting professor at Trinity Evangelical Divinity School and has a PhD in history.



Friends of God

Wayne Brouwer

A royal wedding

"At your right hand is the royal bride The king is enthralled by your beauty" (Psalm 45:9, 11).

The bride-to-be was obviously nervous. It was only the rehearsal but already the pastor could see that tomorrow's wedding might be in for problems.

"You're letting it all get to you," he told her gently as he pulled her aside. "Just take it one little step at a time. When you get to the door with your father tomorrow afternoon, look only at the aisle ahead of you. You've walked it hundreds of times, every Sunday when you come to church. Think only of that!"

"Then, when you get to the front, glance toward the altar. Here's where you first received Holy Communion. Let it remind you of your Lord Jesus who brought you to this special moment. Think only of the altar!"

"And then, turn your head to your Love. He's your best friend. No one in this world wants to be with you more than he does. Look at him and think of him! And everything will be okay!"

Sure enough! Next day the wedding went off like clockwork. Everyone was in place. Flowers perfumed the air and the music was festive.

But some who stood close to the aisle as the bride entered wondered a bit at the things she was muttering under her breath: "Aisle ... altar ... him ...! Aisle ... altar ... him ...!"

Altered states

It's true that marriage alters us. We don't set out to change the other person when we get married. Still, a living, loving, deepening relationship has its affect on each marriage partner. We live to love and we love to live. And in our living and loving, we grow and change and move and adapt, and somehow become new people. One pop singer calls a good relationship "two hearts being in just one mind!"

A good marriage is like that. A.E. Housman put it this way, long ago:

*Oh, when I was in love with you,
Then I was clean and brave,
And miles around the wonder grew
How well I did behave!*

We don't say, "I'll alter him!" But it happens!

Wedding wishes

And whenever we see the development of a good relationship we are happy to join the celebration. Psalm 45 is one of those poems you might write for a joyful wedding reception. It praises the Bridegroom, who just happens to be a powerful king. And it holds the Bride up in all her radiant beauty. What a pair! What a celebration! And what a lot of good wishes!

Throughout the ages people have sometimes wondered why this wedding song is in the Bible. Why would the Hebrews sing it in the temple? Why would Christians devote a page to it in their Sunday hymnals?

Probably because the king on the throne in Jerusalem was a symbol of God in heaven. Wishing the king a good marriage was like wishing God a good relationship with his people. That kind of theme is picked up again and again in the Bible, by Hosea (ch. 2), and Paul (Eph. 5), and John (Rev. 19).

Commitment

So Psalm 45 celebrates commitment and love that goes beyond a passing fad. It speaks of devotion that is more than just "falling into" a relationship. It praises energetic, physical, sexual matchmaking that reflects hearts of bonding. And it talks of devotion for the duration (vss. 16-17).

It's the kind of thing Yeats wrote about in one of his poems. Maybe what he says is a good echo of God's word to us, his Bride, today:

*When you are old and grey and full of sleep,
And nodding by the fire, take down this book,
And slowly read, and dream of the soft look
Your eyes had once, and of their shadows deep;*

*How many loved your moments of glad grace,
And loved your beauty with love false or true,
But one man loved the pilgrim soul in you,
And loved the sorrows of your changing face.*

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